# SELECTIONS

FROM

# THE DIWÁN OF

# 'ABD-UR-RÁHMAN, MAHMAND

OF

## BAHÁDUR KILAI,

IN THE

# DISTRICT OF PESHÁWAR.

'Those to whom God hath himself reveal'd !
How require they Rahmán's didactic strains'

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# SELECTIONS FROM THE DÍWÁN* OF 'ABD-UR-RAHMÁN.

Mulla 'Abd-ur-Rahmán, Mahmand, was a native of Bahádur Kilai, in the Pesháwur District He flourished circiter A D 1710. For further particulars the reader is referred to Raverty's Selections from Afghán poets, page 1, and Revd T. P Hughes Preface to the Kalíd-i-Afghání ]

## ODE I.

### ON THE ATTRIBUTES OF THE DEITY.

K A 299.

Behold so Omnipotent (and Almighty) is my God
That Lord of all power (and all might) is my God.

Should one recount all the (most revered) saints ·
More reverend (and more glorious) than them all's My God

Nor is he dependent on any one for aught ·
Nor to any one (for aught) indebted is my God

From nonentity hath he the form of Being made:
So mighty[1] a Creator and Preserver[2] is my God

As well the Creator he of all creation is:
As well the Hearer he of all spoken words,[3] my God.

Of those (sweet-scented) scents which do neither equal
Nor (e'en) counterpart, possess, the Scent-Bestower[4] is my God.

Every fabric of this world, or of that to come,
Of all, the architect (and builder) is my God.

* A Díwán is a complete series of odes, sonnets, or other poems by one Author The couplets of each ode terminate throughout with the same letter of the alphabet, each ode, or series of odes, adopting a different terminal letter in regular order, *e. g.*, the first ode, or series of odes, terminating in "alif," the second in "be," the third in "te," and so on

1 Lit of such a description
2 "Parwardigár" implies both the ideas of Omnipotence and Preservation
3 Lit of every speech
4 Lit perfume-maker

He the reader is of pages yet unpenn'd:
With every secret thing conversant is my God

Be they visible, invisible, or inchoate:
Cognizant of all things is my God

Be they non-existent, undivulged, or in embryo
Familiar with them all (and acquainted) is my God

No colleague (or associate) hath he in his realm [5]
Without colleague (or associate) Sole Monarch is my God

Not that his Unity is with impuissance (link'd)
In his individual self all-sufficient is my God.

No need (I trow) have of other's friendship they
Whose friend (and sustainer) is my (all-sufficient) God

What need is there that I him should elsewhere seek?
In my own house me o'ershadowing[6] is my God.

No change nor mutation doth He possess, RAHMAN!
For ever and for aye unchangèd is my God.

## ODE II.

### ON AMBITION.

K. A p 300.

Although thou mayest swallow[1] sweets at eventide:
Still in the morning dost thou crave a savoury mess[2] from God

In no case (I ween) wilt thou be satiate and at rest
Excessive greed, insatiable ambition have made thee infatuate

Thy whole life in th' estimate of[3] thy friends and kin,
Hath this greed alone made thee infamous and ill-fam'd

If thou hast no regard for thine own ill-fame:
How wilt thou heed (the advice) of any in this world?[4]

(Tell me), cravest thou from heaven disquietude or relief?
When thou hold'st forth thy hand to any for thy lusts?

5 This line in other editions runs: "Sharík na larí pakhpulah bádshahí ká!"
6 Lit embracing

1 Lit pass down thy throat
2 Lit broth
3 "Tar-pori" Vide Trumpp's Grammar, § 147 (7), page 290
4 Lit how wilt thou then besides take heed of any one?

Ambition hath hurl'd folk innumerable into the pit:
(Therefore) may God one's guide ne'er blind (ambition) make!

How can a brute beast e'er 'tween right or wrong discern?
To him (tell me) what differeth the befitting from the unfit?

Though brute-beasts possess (both) ears and eyes, what then?
They are in effect as though (they were both) blind and deaf.

I, RAHMAN, desire from such Science to keep aloof,
As may exceed (the tenets of) my Faith and Creed.

## ODE III.

### ON THE PASSAGE OF TIME, AND AN EXHORTATION TO IMPROVE THE PRESENT.

No return is there for thee unto this world:
Now is thy time if thou would'st act or false or true

Every action for which the time hath past, a Griffin[1] is
The Griffin hath not entrappèd (been) in any's snare.

The stream that's pass'd the sluice cannot (again) flow back
Nor can again return the (mis-spent) time (that's) sped.

Time sped is like the corpse within the (silent) tomb:
No one by lamentation hath revived the dead.

If thou an object hast in view, make haste for time is short
Be not thou misled by the (seeming) duration of this life.

Each mark which in thy heart thou thinkest thou must hit
It through over-confidence wilt thou doubtless miss.

Time with (false) hope on hope[2] hath driv'n many to despair
So set not thou at naught the (many) frauds of time.

When thy mouth shall by the stroke of death be hush'd:[3]
Then with shatter'd mouth how wilt thou praise thy (God)?

[1] An imaginary animal said by the ancients of European history to have been generated between the lion and the eagle. Oriental naturalists describe it as a creature "known as to name, unknown as to body." The words "Simurgh" and "'Anká" are indiscriminately applied to it or to any bird of mighty wing, such as the eagle, etc

[2] Lit with various hopes

[3] Lit. shattered

9. The wailing women when they funeral dirges sing
Thee address, could'st thou their dirges comprehend.

10. No child art thou, that thee perforce should one instruct:
Both learnèd thou art, mature in years, and wise.

Consider well the deeds of the good and bad:
Whether in this thy profit lieth or in that

With head bow'd on[4] thy mantle[5] but with eyes awake
Walk, not too much with head in air, gazing aloft.

Live not, live not (I pray) with head (high) soaring in the clouds
Thou art by birth, (reflect), the offspring of this earth.

In lieu of "What hast thou done?"[6] this will not at the last of thee be ask'd:
"Art thou the son or grandson of such and such an one?"

15. Thyself do virtuous deeds, plume not thou thyself
On the virtuous deeds of thy mother or thy sire.

The bride who is not in her own person fair:
What heedeth one the beauty of her mother or grandam?

O friend! unto myself do I this counsel give.
Be not thou aggriev'd though thy name I employ.

Thy name and others' I employ, but to myself I speak:
No concern or business with other folk have I.

Had I had place for all these griefs within my breast:
Why need I e'er have made this (most sad) lament?

20 Since the pangs and throes of death are[7] (e'en now) within thy heart:
O RAHMAN! wherefore ere now gav'st thou not up the ghost?

4 Lit place thy head within

5 The mantles of patched garments which are worn by Súfi teachers They have always been in the East objects of religious veneration The legacy of the mantle is, in fact, the mode by which these holy men transfer their empire over the minds of their disciples to their successors. (Malcolme's Persia, Vol I, page 497)
"The mantle of Elijah," which his successor Elisha took up at his translation, and with which he divided the waters of the Jordan, will occur to the English reader (II Kings, II) Indeed the whole appearance and garb of this Prophet, as well as his wild life away from the haunts of men, denote a strong resemblance to the Súfi ascetic. "He had long wild hair, a sheep-skin and leathern girdle round his loins, *a coarse mantle of hair-cloth* which fell from and hung in its dark folds around his massy shoulders" (Milman's Jews). The Persian Súfis are said to trace themselves back to this Prophet, (Smith's Dictionary of the Bible. Elijah)

6 Lit: in lieu of deeds

7 The Pakkhto text here has "wí," the subjunctive (and modified) present for the indicative (and absolute) present "dí" (Vide Gulshan-i Roh,—'Abd-ur-page 5, and other editions). "Wí" means 'may be,' which I do not think Rahmán—would here convey the poet's meaning

# ODE IV.

## A LOVE ODE.

K. A p 302

If in this world a friend one desire, he is a friend
He who of the world's the Pride is (methinks) the (truest) friend.

Have the thoughts of my love's[1] tresses thus themselves entwin'd around my heart:
Or is it but the snake coil'd (as wont) its treasure round?[2]

God did by love (at first) create this (nether) world
It (doubtless) the begetter of all creation is.

No virtue in the world's more estimable than love.
Of all (worldly) virtues the most estimable is it.

Ne'er again (I trow) would the nightingale have sung the rose,[3]
Had she known it was no rose but a (prickly) thorn (alone).

To return a second time to this world is not (man's fate)
No second time! (alas) no second time! the time is now.

If one Man's life compute, let him a bubble's life observe:
How long it is, for such (I trow) 's the span of life (on earth)

Reflect[4] on Majnún's[5] form, then on RAHMAN gaze!
In (constant) love for thee his grief is like to his

1 Lit. her

2 The oriental tradition is that snakes frequent spots where treasure is hid, and thus render approach to, and discovery of, it difficult. The idea is equivalent to the English one of there being no rose without a thorn. The Roman "genius loci" also appeared in the form of a snake. Nullus enim locus sine genio est, qui *pellanguem plerumque* ostenditur. (Servius ad Æn. V. 95, quoted in Tylor's Primitive Culture, Vol. II, page 218)

3 The attachment of the nightingale to the rose is a well-known Persian fable.

> The rose o'er crag and vale
> *Sultana of the Nightingale*
> The maid for whom his melody
> His thousand songs are heard on high
> His Queen, the garden-queen, his rose. (Byron's Giaour).

The Persians call the nightingale the "Bulbul-i-hazár dástán." To this reference is made in the 4th line of the above quotation.

4 Lit. impress on thy mind.

5 The name of a celebrated Eastern lover, whose amours with Laílá have been sung by Nizámi, Amír Khasrú, Jámí, and others. Byron calls them "the Romeo and Juliet of the East." (Notes to the Bride of Abydos)

## ODE V.

### ON THE INSTABILITY OF THE WORLD.

K A p. 303.

No one hath the sincerity of this world sincere found :
(Still) all doat upon this world (prov'd) insincere.

Those who as their own this (fleeting) world regard :
All vainly boast, this world the possession is of none.

Lo ![1] Fate a potter is, it both makes and breaks :
Many like to me and thee hath it created and destroy'd.

Each stone and clod, which in this world apparent lie,
Are naught but skulls, of a monarch this, (and) of a beggar that.[2]

5. Let no one spread his snare before this fleeting world[3] :
One cannot entrap the Eagle or the Griffin.[4]

Whosoe'er 's engrossed with the fleeting pleasures of the flesh
(Should remember)[5] that the wind cannot by chains be bound.

Be it the moon or sun, at the last will both extinguish'd be :
Altho' the rose bloom long, still it bloometh not for aye.

8 Walk not O RAHMAN ! in opposition to the wise :
(For) no wise man hath (yet) elected to be enamour'd of this world

## ODE VI.

### ON THE WORLD AND WEALTH.

K A p 303

Look not on the worldly wise as wise :
Unwise (in sooth) are all the wise ones of the world.

Enlightenment is forbidden those (low-grovelling) hearts :
On which rest the dust and mist of this (sordid) world.

Every word and speech of this (nether) world,
Which worldly men repeat is idle prattle (all).

1 "Dá"
2 Lit : one of a king, another of a beggar
3 Lit : before the Traveller of the World, *i. e*, before this World, the Traveller
4 Vide Ode III. Note 1
5 An instance of the elliptical construction known as Aposiopesis or Reticence. Vide Trumpp's Grammar, § 222, p. 362

All those who regulate the affairs of this world:
All, like little children, playing are with dust.

They are all but children suckling (at the breast):[1]
The experienc'd and the sound men of this (imperfect) world.

Always without discernment and knowledge will they be
Who with this world's wine inebriated are.

There is not e'en (methinks) such inebriety in wine:
As oppresses those intoxicated with this world.[2]

For every ailing mortal is there medicine in the world:
He who is infected by this world, no cure (I ween) hath he.

For every burnt man in the world a hope of cure is there.[3]
Except for him who's set aflame with this world's (consuming) sparks.

Whate'er one throws into the flame it all (insatiate) consumes:
Thus will ne'er the (anxious) seeker after wealth be satisfied.

Those who with it fascinated are, will e'er be plunged in grief:
Therefore should no one be fascinated with this world.

They will e'er pine[4] in darkness, yea, in utter darkest gloom,
Who are captive ta'en by the infidels of wealth.

Amongst the Moslem race the truest Moslem he
Who hath torn off (from him) the girdle[5] of this world.

How is (tell me) a chief, a head-man in this world:
Since his trunk may headless lie whilst his head trunkless departs?[6]

Not to be relied on are (the fondest) parents[7] in this world:
Since they their children orphans leave and from them depart.

On whose head may be entwin'd the turban of this world:
On his head will there be a weighty load of care.

Nought else (expos'd for sale) is there in this world's mart:
All disappointment is, whether aught thou buy or sell.

The sellers and the buyers in this (selfish) world
Are all of a piece (both cunning) knaves and cheats.[8]

1 Lit: with mouths full of milk. Note the nominative absolute, and vide Trumpp's Grammar, § 131, 3 (*b*)
2 Lit: as the wine-bibbers of wealth are intoxicated
3 "Wu-shí" is here less appropriate than "shta dai"
4 Lit: lie
5 The Brahmanical thread. Also a distinguishing girdle ordered to be worn by Christians, Jews, and fire-worshippers in Musalman countries
6 *i. e.*, be lost. I have endeavoured to retain in the translation the play on the word "head" in the original
7 Lit fathers and mothers
8 Lit. and cheat (verb).

19 Ne'er will he be captivated with the (seductive-seeming) world
Who is acquaintèd with th' uncertain temper of the world.

20. He whose attention 's fixed on his religion and his faith,
Ne'er from the world will he expectant look for aught.

The young and old in it are (cunning) tricksters all:
What reliance can be plac'd on a trickster in this world?

Its friends (at inmost heart) all (callous) strangers are.
Where in the regions of this world is there an honest friend?

Whatsoe'er created is must all together perish:
Draw nigh and mark (my friend) the desolation of the world

He who feareth pit-falls, (deep) and (shunneth) chasms (dread),
Ne'er will he take his walk along this world's high road.

25. Into whose soever hands it comes from him (in turn) it flees.
In this wise have I view'd the instability of wealth.

One moment will be (genial) spring, the next autumn (with its joyless time):
The (transient) spring time of this world no continuance hath (alas!)

Altho' it to support thou with a thousand bulwarks (strive)
Still no deep foundations hath the (frail) wall of this world

Tho' thou thyself engird with a fortress of (mundane) steel
(Yet each) fortress of this world as (naught, but brittle) glass regard.

As vary[9] the shades beneath the sun's (e'er-shifting) face
So nowhere is there continuance in this (fleeting) world

30. (Therefore) no-wise except any good therefrom, (my friend)
(Rather) at every turn is there injury from this world.

Without (sharp-cutting) shears do they cut short the life of man.
(Relentless) both night and day within this (cruel) world.

After death (I ween) will th' account be asked from each:
According to th' amount and measure of his (worldly) wealth

The rosy-fac'd and rosy-cheek'd of this (fair-seeming) world
Will at the last be but a pinch of dust (within the tomb).

In like manner as, and with, the (now-despisèd) beggar
Will (at the last) arise the Kings and Sovereigns of this world.

9 Lit: turn It is a very appropriate term for the changing of the direction in which shadows fall as the day advances and declines.

35. Upon the miser's breast will be inbranded (deep)
His every "diram"[10] and his every "dínár"[11] of this world.

May both the wealth and wealthy of this (grasping, greedy) world
Be sacrificed (at last) to the contentment of the content!

The (cruel) tyrants and th' oppressors of this world
Will all be after death to (like) tyranny expos'd.

Until the Day of Judgment some ten some twenty reach[12]
But none hath yet completed his reckonings in this world.[13]

When the time for the shroud and the death-washing on them comes:
Without a cloke will be the most modest in this world.

40. Upon the funeral bier, will be of all sense of shame devoid
Those (erst most) modest and (most) bashful in this world.

It more than any one would our Prophet have enjoyed:
Had there been any fixedness or stability in wealth.

42. RAHMAN cannot detail e'en one of all its wiles:
So various the machinations of this (intriguing) world.

## ODE VII.

### ON THE WORLD AND WEALTH.

K A. p 306

They have realiz'd (true) pleasure in this world
Who contented are in this (nether) world.

Not to be comparèd are the realms of Sulimán[1]
For a thousand years, with a half-hour's devotion in this world.[2]

One breath spent in invoking God is, (I ween) better far
Than the whole universe (mass'd together) in this world.

In this world (in sooth), those folk have plunder realiz'd
Who have devotion practis'd in this (enticing) world.

5. If there be any pleasure it, I trow, in piety and worship lies:
Methinks there can be no greater pleasure in this world.

10 A silver coin worth about two pence sterling
11 A gold coin, a ducat
12 Lit: are
13 *i. e.*, no one hath yet obtained the amount of wealth to satisfy him

1 King Solomon
2 For this construction vide Trumpp's Grammar, § 187. A "gari" is strictly 24 minutes, as 2½ "garis" equal one hour

6. If aught labor and toil avail 'tis (I trow) in religion's cause·
No other toil (methinks) availeth in this world.

Except God, all things that are fleeting (and transient) are:
Be it Pleasure, be it Beauty, in this (transitory) world.

Tho' one a Monarch be, at length must he descend into the dust:
What then avail the honors and the homage of this world?

There can[3] no greater fool within the world exist
Than he who looks for Peace in this (distracted) world.

10. Oh thou who dost so oft Peace desire in this world
(Tell me): hath any one (e'er) found it in this world?

They buildings erect upon the Reg-i-Rawán,[4]
All they who buildings build in this (fleeting) world.

It no more stable is than the stagg'rings of inebriated sots:
(Such is) man's continuance in this (ever-shifting) world.

Since every living man descends[5] into the tomb of the (unconscious) dead:
For him this warning should suffice in this (fugacious) world.

Visit (thou) the running stream, there life ('s true image) view:
Many (more) such emblems are there in this (material) world.

15. Yon well-built hostelries and storeyed-mansions (tall)
Will forsooth at length decay in this (imperfect) world.

Such no-wise, (I ween), are the hungry eyes of Fate
That it any one should leave unscathèd in this world.

All who enter it from it again depart (in haste):
Each mortal's but a traveller (passing) through the world.

'T will be no time to practise at the last day abstinence·
The (wise) man is he who hath practis'd it in this world.

3 Lit. will

4 "The Reg-i-Rawán," or "Moving Sand," is situated 40 miles north of Kábal towards the Hindú Kush, near the base of the mountains (Burnes). It is a sheet of pure sand 250 yards in length by 100 yards in breadth, and some 400 feet in height. "In the summer season they say that the sound of drums and kettle-drums may be heard from it." (Bábar). Captain Wood and Sir Alexander Burnes, in the year 1837, put this description of the Moghal Emperor to the test. The latter describes it as "pretty accurate," whilst the former says that in one experiment the sound that was heard "was like that of a distant drum mellowed by soft sea-music," and accounts for it thus. "the inundations in the sand being filled up by the fall of the particles above, the rustle of the dry sand is condensed and reverberated by the circular conformation of the rocks around." (Bábar, Burnes' Kábal, Woods' Journey to the Source of the Oxus). Dr. Bellew, of the Sístán Mission, in March 1872 came across a similar phenomenon at Imám Záhid, near the frontier of Persia and Afghánistán, and north of Sistán. (Bellew's Indus and Tigris, page 284)

5 Lit goeth to

6 Lit creature

No one may God make a doer of evil in this world:
Since on the resurrection-morn must each rise as he is[7]

Whatsoever (seed) a man soweth in this world
Of that after death (needs) must his harvest be.

Tho' the next world cannot be (distinctly) view'd in this:
Still of it I can descry some token in this world.

On the Judgment-Day interchange of good deeds cannot be:[8]
Thus far have I foreseen the Last Day in this world.

Unharmèd will they lie in the midst of the (cold) tomb
All who live unspotted in this (corrupting) world.

Good deeds are a present Paradise, Piety must he ensue
Whoe'er would win (the Peace of) Heaven in this world.

Probity, Integrity (aye) and Morality
Are both Heaven and Peace (for those dwelling) in this world.

Haughtiness man's life doth in torment plunge:
In nowise is Haughtiness becoming in this world.

(Rather) the hand to the head, or planted on the breast,[9] to all
This is forsooth the truest dignity in this world.

If any one desire high distinction (in this world):
Justice, (I ween), confers[10] high dignity in this world.

No other regret can follow us[11] from this (nether) world:
Except of kindness (shown) and love (inspired) in this world.[12]

All one's bargainings for the world to come should be transacted here:
If one desire profitably to traffic with this world

If the fate of man were not adverse thereto:
From him could in nowise the Truth[13] be hidden in this world.

Good must associate with good, and bad (must mix) with bad:
If one desire sanctity[14] in this (defiling) world.

(True) sanctity hath God bestow'd (I ween) on them
Who have abandon'd life[15] in this (too seductive) world.

Should the whole Universe with one consent combine:
(Still men) cannot change their destinies in this world

7 Lit with these qualities
8 Lit there will not be good provisions amongst themselves
9 The hand on the breast is the most respectful mode of salutation. Vide Shahzádah Bahrám, line 683
10 Lit. is
11 Lit: can be taken by us
12 The purport of this couplet is that to be truly mourned by those one leaves behind, one must have gained their love by kind actions
13 "Hakíkat," the fourth and last degree of Súfism, in which perfect and complete unity with the Deity is attained
14 Lit the reputation of a "Wali" or holy man
15 *i. e*, have elected the life of a recluse

35 If one can be accounted man surely in this world 'tis he
Whosoever hath no longing for this (wicked) world.

Since the hankering after it the root of all evil is:
How can any man hanker after this world ?[16]

37. So hath (the term of) life sped over (me) RAHMAN,
As speeds a (single) moment in this (fleeting) world.

## ODE VIII.

### ON THE RIGHT AND WRONG USE OF THE WORLD, AND ITS WEALTH.

K. A p 309

'Tis to be desired, (aye) 'tis to be desired (is) this (present) world:
Since it provision is for the world to come

(Therefore) contemn not thou this (evanescent) world.
(But) list and ponder o'er this precept (which I sing).

Within the (busy) mart of this (present) world
Bargain can be made for the world to come.

There is (doubtless) much philosophy in wealth ·
And it philosophers (most wisely) comprehend

5 If thou offer it for thyself,[1] a sacrifice ·
From thee it will avert much (impending) ill.

(Again) if thou bestow it on thy (most bitter) foe:
(I trow) it will convert thy foe into a friend.

If thou consign it to the (all-devouring) flame
(Forthwith) will it emit of aloes the perfume

If thou pour'st it forth on (barren) desert-tracts ·
The desert-tracts it makes to bloom a garden fair[2]

If thou it an offering make to a devout and (holy) man:
Happy he departs, beaming with (grateful) smiles.

10. As long as he lives on in this (lower) world,
Thee will he remember in his (daily) prayers.

Thee will he extol as (generous) Hátim's[3] peer,
And bestow on thee the name of Bountiful

16 Or, after wealth?

1 Lit: thy head
2 Lit makes the desert beautiful
3 Hátim, a man celebrated amongst the Arabs for his liberality

12. Each open-handed man is a friend of God (esteem'd)
Though he vicious elsewise be[4] : (our Holy Prophet writes).

(In like manner) is each miser God's enemy (and foe) :
Though he elsewise be devout[4] ;(thus the Prophet further writes)

This world is (as 't were) a field sown (beforehand) for the next
This doctrine (be confident) is not to be gainsaid.

15. There are many ardent seekers after wealth :
If it they may perchance from any one obtain :

But 'mongst them. (methinks), is he rightly deem'd a man
Who (both) liberal is and also abstinent.

There exists in wealth no inherent ill :
If by thee it be not put to evil use.

The world 's a mighty stream, (uncheck'd) it floweth on
Bright and sparkling as a (well burnish'd) mirror ('s face).

Therein can one's visage be truthfully descried :
Be one ill-favour'd or attractive (to the view).

20. Therein as well (conceal'd) is risk for (mortal's) life
Therein as well (conceal'd) are priceless pearls (and rare)

(On this hand) to the sincere it his candour doth reflect .
(On th' other) to the tyrant it his tyranny doth reflect.

On the one hand (again) it scattereth ill abroad :
(Lo) ! on the other hand it a salve therefor bestows

Here it giveth forth the taste of poison (dire) :
Here again it giveth forth the taste of (luscious) sweets

Every deed throughout (for its value) rests
On th' intention of the doer[6] (be he who he may) '

25. Devotees should hence (unceasing ever) be,
Gazers on the scene their own souls present.[7]

Howsoe'er thou act'st thus wilt thou experience find .[8]
(Since) this (nether) world, of retribution 's the abode.

As thou livest (here) so at the Resurrection wilt thou rise :
Be thou (here) unenlightened, or discerning (all).

4 Arabic
5 Lit : is true
6 Lit man
7 The connecting idea between this and the preceding couplet is that Súfi devotees should ever guage the merits of their deeds by the intent with which they are performed
8 I prefer to translate this and the succeeding couplet in the 2nd person singular, to keep it uniform with couplet 28. The so doing in nowise interferes with the Pakkhto metre. Substitute in couplet 26 "kre" for "ka," and "múme" for "múmi ;" in couplet 27 "ye" for "dai," "pátse" for "pátsi," "ye" for "wí"

If thou discerning art, (betimes) distinguish thou
Between what is good and what evil is.

Ever do thou keep the commandments in thy view.
After them strive thou with chastity (most chaste).

Whatsoever deed (in the Sharí'at) is not debarr'd
Is not a wordly deed, but by our Faith allow'd.

Therefore should (every) one be (continuously) devout
With the loins (of his mind) unto devotion girt.

One should keep one's self apart from what unlawful is:
And ever be intent on the five elements of our Faith.[9]

(At all times) should one (the Móslem) creed confess.
Both outwardly and (also) in one's (inmost) heart.

For the (gay) pursuits of this (seductive) world.
One the enjoinèd prayers never should neglect

Both should one fast in the month Ramzán·
And distribute e'er the prescribèd alms.

If one have the means pilgrimage to perform:
This, one should also do in addition to the above

These are the five foundations of (the Moslem) faith
Which I've set forth above, (in order) meet and due.

They whose (worldly) converse is in this fashion (fram'd)
Verily are they true Súfí Saints[10] (confess'd).

Although they may possess much worldly pelf (and wealth):
They should not thereon lay any count (at all)

Wealth is a (grievous) stumbling-block[11] to those
Who live a (grov'lling) life of habitual sin.[12]

Either do they it by (grasping) force amass
Or by (unlawful) trade in forbidden wine.

Either they it squander on (unhallow'd) drink
Or it they dissipate on their (fleshly) lusts.

Either it t' acquire innocent blood they shed
Or (it to amass) another's wealth devour.

They consider it binding on themselves
To abase themselves before (this world's) kings and chiefs.

9 These are given in the succeeding lines as—(1) confession of his creed, (2), prayer, (3), fasting, (4), alms; (5). pilgrimage to Mecca
10 "Awliá" plural of "Wali." Vide Ode VII, Note 14
11 Lit evil for
12 Lit whose trade is sin

45. They by reason of (corrupt) respect of persons
Justice malversate, make the worse the better cause.

No fear (nor dread) have they of (the Immortal) God:
No shame, no self-respect (before their mortal fellow-men).

(Merely) to satisfy a single (fleshy) lust
A thousand (happy) hearths[13] (unconcern'd) they desolate.

Ever because of their oppressive deeds
Doth the whole community repine.

(Meanwhile) no ear, no heed lend they ever to
The wailings (and the groanings) of the oppress'd (in heart)

Like Far'áún[14] will they until the last live on
Unconcern'd and swallow'd up with (unreflecting) pride.

Their face will (ever) be towards the idol-temple (fix'd):
Their back (be ever) turned upon the mosque (of prayer).

They (e'er) associate with the vicious crew.
Ever they live apart from (good and) virtuous folk.

Nowise will there be in their hearts (of stone)
Benevolence or pity (for their fellow-men).

46 O God! (to thee I pray) ne'er do thou inflict
Upon me, RAHMAN, such (dire) ills as these!

## ODE IX.

### A SUFISTIC ODE.

K A p 312
When I cast a glance at Destiny and Fate
My searchings and my strivings (to me) appear as nought.

Unless God himself a man's physician be·
Methinks there is no other physician in the world.

Full well are known to me my rival's treach'rous wiles:
God grant that no one's mistress may e'er his foe become!

If one's mistress turn one's foe, (methinks) it is as though
A man should friendless be in his native land.[2]

13 Lit · houses
14 King Pharoah of Egypt His presumptuous pride is fully detailed in the 43rd Sura of the Kor'án, as well as in our Bible
1 Lit profit and loss
2 The Súfistic reference in this and the preceding couplet is to the temptations of the flesh (the rivals), and the natural hostility of man to God, (his best friend)

K. A. p. 312

If a man be friendless in his native land it matters not, I ween:
If 'twixt him and his home a mile or acre intervene.[3]

In love naught have I acquir'd save disquietude:
All that ('gainst love) my tutor saith, wisely sayeth he.

His opponent e'en at times a man's friend becomes:
But the lov'd one of my heart[4] ne'er unbends to me, [5] RAHMAN.

## ODE X.

### THE RELIGIOUS HYPOCRITE.

K. A. p. 31

If I could with my mistress an interview obtain:
From her doorway I'd not rise whilst I had life (and breath).

Henceforth may God decree my (fixed) dwelling (here),
Within this threshold (lov'd): be life or death (my fate!)

Becoming 'tis that I should prostrate myself before my love:
Since she the Kibla[1] of my (heart's) aspirations is.

Had I confections,[2] candied sweets or luscious dainties
Them all would I devote to my love's ruby lips.

It is the radiant countenance[3] of my love which is beheld
Like the sun-light in the (sombre) cloisters of Somnát.[4]

There are many who on the fair more fondly doat than I:
Althò' they only of revelations and miracles converse.

Avaunt (then) of these hypocrites the (feignèd) piety!
Which they practise (alone) 'cause 'tis the fashion and in vogue.

By day (with fervour) they others admonish and exhort:
At night themselves frequent the inns of (wine-imbibing) sots [5]

3 The least hostility to God is as culpable as the most obstinate
4 Lit my mistress (*i. e.*, God)
5 Lit: never showeth his favour to me

1 Kibla, the direction of Mecca, towards which Moslems turn in prayer, as ordered in the 2nd Súra of the Korán, and as the Jews did towards Jerusalem, as directed in I Kings VIII, v 44—48. Vide also Daniel VI, v 10. It is worthy of remark that Jerusalem was also for six months the Kibla of the Moslems, but was then abandoned by order of the Prophet. (Sale's Korán, Súra II, p. 17, Note)
2 Lit: molasses
3 Lit. radiancy
4 A Hindú temple of great sanctity situated near the southern extremity of the Peninsula of Guzerát. It was plundered by Mahmúd Ghaznaví A.D. 1024. The external light was entirely excluded from it
5 The word also means Magians, infidels, pagans, whom all Moslems hold in especial abhorrence as wine-drinkers and idol-worshippers

Religion is their snare, set in the pathway of the world :
With it do they entrap the brutish among the crowd.

10. Towards them are their eyes ever turned (and fix'd)
In whose hands may be the 'Id-offerings and alms.

11. I, RAHMAN, desire seclusion from folk like these :
Who boast themselves of deeds condemned by pious men.

## ODE XI.

### WRITTEN AFTER A SHORT INTERVIEW WITH HIS MISTRESS.

[ A. p 314.

The night of my union into parting hath turn'd, alas !
In this life have Doomsday's terrors me assail'd, alas !

Whilst I did from it[1] for further joys of union thirst :[2]
Without warning was the Cup of Fate (for me) o'erturned, alas !

Whilst union I enjoyed it I did not fully prize :[3]
Now that I its value know, 'tis beyond my grasp, alas !

Midst the ecstacy of union separation's necklet press'd[4] my neck :
That joy which erst I felt hath to sorrow[5] turn'd, alas !

5. Through Philosophy or Science can none Love's burden bear :
In this task did the back of Plato[6] break, alas !

6. Not with ease have I, RAHMAN, with my mistress union gain'd :
My pale countenance hath (in my efforts) become flushed with my heart's blood, alas !

1 i. *e.*, the cup of fate
2 Lit was still desiring the delights, &c.
3 Lit : whilst that affair was in my hand I did not understand it
4 Lit : became on
5 Lit . pestilence
6 The Athenian Philosopher Plato, the disciple of Socrates (known to Orientals as Bukrát) He was born B.C. 429, and died B.C. 347. His idea of love was a pure spiritual affection subsisting between the sexes unmixed with carnal desires He warmly advocated it. (Webster's Dictionary *in loco*). His followers were the Súfis of Ancient Greece, and the Oriental Súfís make frequent quotations from his works

# ODE XII.

## THE EFFECTS OF LOVE.

K A. p 314

When love a man's temperament disturbs ·
To cure him at a loss the physicians are (I trow).

Ever for his mistress weeps he with both his eyes,
(But) in lieu of (briny) tears he sheddeth tears of blood ·

Both his hands methinks[1] will he have washèd of both worlds:[2]
Ever will he be submerg'd in the surging waves of love.

In those in whom exists the essence[3] of (true) love :
In them I trow[4] is no regard for Fashion or for Vogue

Nowise so ill-advis'd was Ibrahím Adham,[5]
That he should have preferr'd ('fore God)[6] his Throne or Crown.

Majnún (again) was not with (the fair) Laílá[7] so in love,
That his passion should have been like that of other's (coldly) fram'd.[8]

The lunacy of love will ne'er from love's lunatics depart)·
Though good fortune them befall, or ill-fortune (them assail).[9]

Though his head like to Mansúr's[10] be the hangman's noose within :
The noose would to RAHMAN but a ladder be to God

1 The dubious force of the Subj Perfect
2 The present and the future will have no attractions for him
3 Lit smell, scent. The poet in couplets 5 and 6 proves his assertion by examples
4 Dubious force of Subj. Present
5 A pious king of Balkh, who, in his enthusiasm for Súfism, abandoned his throne and became a Súfi ascetic
6 Lit · that his glance should have been on, &c.
7 For Majnún and Laílá see Ode IV. note 5
8 The literal translation of this line would be "That his love (ih-tiáj) was established on others, *i. e.*, on that of others"
9 Lit if rule enter their dwellings or devastation
10 A Súfi, who was put to death in Baghdád for asserting that he was Hak or God (Raverty's Selections from the poetry of the Afgháns ). He had apparently reached the fourth or last stage of Súfism, "Hakíkat," when the unity with the Divinity is considered perfect and complete. His assertion thereof would, however, find no favor with the orthodox Moslems, who look with suspicion on the Súfis

# ODE XIII.

## A SUFISTIC ODE.

K A p. 315

In the pursuit of the fair is my soul distraught :
As with the perfume of the rose the Zephyr[1] is oppress'd.

Since I myself, as dew, to thy beauty's sun expos'd .
Instead of tears my soul beams with smiles like early dawn.[2]

Since the reflection of thy beauty in myself I've view'd
Thereat, the mirror like, is my soul (a-while) perplex'd [3]

(Anon) thro' the happy influence of the mirror of thy face,
My own ' doth like the Paroquet my soul e'er prattle on

Like the lustre of pure wine which thro' the goblet's seen,
Is my soul expos'd to view thro' my emaciated form.

Ever with anxious looks view I[4] the spot where we shall meet [5]
Thus my soul's (a galaxy of) eyes like drops of glist'ning dew

Since in answer to my suit it was by thy beauty made to shine :
My soul hath night and day its course pursued as doth the sun.

In pursuit of thy (dark) tresses and fair count'nance hath RAHMAN
Exil'd become ; (in this pursuit) roams his soul 'twixt Khúrásán and Hind.

1 Lit wind
The light wings of Zephyr oppressed with perfume,
Wax faint o'er the gardens of Gul ( or the Rose ) in her bloom (Byron's Bride of Abydos)

2 The force of the simile is that as the dew vanishes before the rays of the sun, so the lover's grief is dispelled at the sight of his mistress. The allusion is mystical and sufistic

3 Oriental poets consider that the mirror is so distracted (hairán) at the images it reflects that it is motionless, and remains so, performing its duties of reflection. In the same manner the Súfí devotee sits pensive and motionless, whilst the image of the deity is reflected in his heart. Our English word mirror is also derived from the Latin verb "miror," of which the primary meaning is to wonder, marvel at, think strange. In the first line of this couplet in the original the last word is a misprint, "dar" for "khe"

4 Lit I am anxiously intent

5 Lit . the garden of union, *i. e.*, the trysting place or rendezvous

## ODE XIV.

### ON CAPRICE.*

K. A p. 315.

Since thy so wanton eyes first gaz'd upon the day :[1]
No other eyes[2] (I ween) can there so wanton be.

Not so baneful are scorpions or (writhing) snakes
As are thy curly tresses and thy eyebrows arch'd.

Many bitter trials are there in this world :
But none so hard to bear as separation (from one's love).

He must a demon be who can be in separation gay :
Methinks none of human mould[3] can so deprav'd be,

Could there e'er have been so many feuds and jars,
Had not in its decrees Fate so capricious been ?[4]

The heart of the mistress breaks not at her lover's tears ·
So paradoxical hath God made this world.

May not again exist a caravan so base
As that which Yúsaf[5] sold for this world's merchandise.

May God ne'er RAHMAN so bold (and brazen) make
As without due respect, from his love a kiss to seek !

## ODE XV.

### ON THE UNPROFITABLE.

K A. p 316

It is in no wise fit with foreigners to jest :
It is not wise in trade with foreigners to deal.

To gain a single mistress twenty friendships must be made :[1]
The friendship of each relative should not essential be.

* Each stanza of this ode terminates with the word "Shaukh," which can be rendered justly by the various meanings which I have appended to it

1 Lit . were first produced
2 Lit pupils
3 Lit · no man
4 Lit been born so capricious
5 The Patriarch Joseph. The story in the Korán is that when Joseph had been in the pit three days "certain travellers" (*i. e.*, a caravan travelling from Midian to Egypt) "came and sent one to draw water for them, and he let down his bucket" Joseph, making use of the opportunity, took hold of the cord, and was drawn up by the men, who said · "'Good news, this is a youth,' and they sold him for a mean price, for a few pence, and valued him lightly." (Sale's Korán, Súra XI, p. 189). Commentators are divided as to whether Joseph's brethren sold him to the caravan or not. The pronouns in the original Arabic are ambiguous. (Vide Sale *in loco*)

1 *i. e.*, with her relatives

If in truth thou art a rose, will each nightingale thy praises trill :[2]
To sing one's own praise in nowise becoming is.

Love e'en with closèd[3] lips, like a sweet scent, cannot be hid :
In such matters (as love) no loud boastings are required.

5 All the pangs of love are to the (true) lover joy :
For such a disease (as love) no cure is ever sought.

Evil is befitting for the evil, good befits the good :
Devoted love to an unpitying mistress (most) inappropriate is.[5]

Love and Greed and Lust are (emotions) quite distinct :
For the sick man a draught (of cold air) is not meet.[6]

(True) love 's a virtue rare in this (sordid) world :
Still no love save that of God can avail one aught.

Attachment to this world is in no wise meet :
Altho' I foster it, naught, I swear, I it account.

10. The love of this world is disappointing deem'd [7]
It too have I experienced (and found) 'tis in sooth altogether vain.

11 Altho', my love ! I RAHMÁN may in this world live on for aye !
Without thee is, my love ! life to me of no account.

## ODE XVI.

### A LOVE ODE.

K A. p 317

What mattereth it if I refrain from deep[1] sighs of love for thee,
(Since) all creation is with our mutual[2] love acquaint ?

Let no one with his lips boast of his (inward) love :
For how can be conceal'd his parch'd lips and visage pale ?

2 Vide Ode IV, note 3
3 Lit hidden mouth
4 Lit · noise
5 Lit · in return for tyranny constancy is not appropriate
6 The reader will remark the play on the word " hawá " in the original and understand the allusion to the *love-sick*
7 Lit is heard

1 Lit : cold
2 Lit : my and thy

3. Men of the world are cowards all, may their race become extinct!
God forbid that any should with a poltroon consort!

How can one's soul be drawn tow'rds those who know not (passion's) throes?
Twenty thus unimpassion'd I'd sacrifice 'fore a single love-sick swain.[3]

5. How could the crimson tulip bloom in every arid patch of earth:[4]
Were it not for the graves of those (fall'n) martyrs to thy love?

6. Be Khush-hál first, and next a hundred Khataks of his mould
Sacrificed before a single verse of RAHMAN, Sarbaní![5]

## ODE XVII.

### THE POET DESCRIBES HIS CONTENTED STATE.

E A p 317.

Let who will adjure me by the Almighty God
As to whether in the world I hold a piece of silver[1] or of gold.[2]

Not a piece of silver or of gold in the world have I:
Yet doth the outside[3] world call me a man of wealth.

The more on this account that I ne'er stir from home:
Nor am I to any one for favors shown oblig'd.

Neither have I countries view'd to the South or North:[4]
No knowledge have I of those that lie to East or West.[5]

3 Lit: I would sacrifice one hundred painless ones to one man who hath known the pangs (of love)
4 Lit: dust. It is a well known fact that blood enriches the soil. The poet here ascribes both the fertility of arid patches and the colour of the tulip to the crimson gore of the many martyrs of his mistress' love
5 The poet was a Mahmand (vulgo Momand), and consequently of the family of Sherbun or Sarban. The second word "yo" and the word "nor" in the first line of this couplet in the Pakkhto text are apparently later interpolations; they are not necessary to complete the sense, and they destroy the metre

1 Vide Ode VI, note 10
2 Vide Ode VI, note 11
3 Lit: rest of the
4 Lit: below or above
Lit: right and left

5. Food and drink to me (unbidden) come as (grist and water) to the mill:
Like it, my own home within I live and take my strolls.[6]
Like a tree am I firm-fixed within my own abode:
Whether (genial) Spring me visit or Autumn (sad and drear).
Firm faith in God hath dyed my hands and feet with "hinná"[7] red:
Therefore hath it caused me to sit patiently at home.[8]
(In the Book of Fate) regarding me whate'er hath been writ
Doth me befall, be it joy[9] or sorrow, each in its sev'ral turn.
That preserving Providence my Almighty Guardian is
Who eighteen thousand races (of mankind)[10] fashion'd hath.
10. Results on God's will all dependent are:
Nowise do they depend on what man anticipates.[11]
11. Ne'er would be experience trouble in this world:
If aught could be effected as (poor, weak) RAHMAN willed.

## ODE XVIII.

### TO A REPROBATE OLD MAN.

K. A. p. 318.

If in thy old age thou lustest after wine:
Fondly dost thou mistake the (waning) moon-light for (bright) day.

6 Lit · are my dwelling and my perambulation. The reader should remark the full force of this simile. Grain is brought to the water-mill (the only species of mill known in Eastern Afghánistán) to be ground, and the mill-stream is let on to the mill without any exertion on its part. The mill-stone again revolves or is stationary within its appointed limits. In the Pakkhto text, in the first line of this couplet, "giá" occurs; I prefer "ásiáb," which occurs in other manuscripts. No intelligible translation is possible with "gí-á." In the first line of this couplet "azá" occurs in the original for "azá-e"

7 The Egyptian Privet (Lausonia Alba), and the camphire or cypress plant of the Bible (Canticles I, 14, IV, 13). It is used in the east for dyeing the nails, tips of the fingers and toes, and palms of the hands, red. (Balfour's Indian Cyclopœdia)

. . .. ..... Some bring leaves of hinná to imbue
The finger's ends with a bright roseate hue ·
So bright that in the mirror's depths they seem
Like tips of coral branches in the stream. (The Veil'd Prophet of Khurásán)

8 As persons who dye their hands, &c., with hinná are obliged to do for a time

9 The text has "rahmat" (pity), other manuscripts have ráhat (ease, tranquillity) which is I think a more appropriate word

10 The Moslams hold that the universe contains exactly 18,000 different races of men. A common imprecation is "Khudá-e di pa atah-las zir-a kám-a khe wa-sharmawah!"

11 Lit: on any one's expectation

1 Lit: thou idly mistakest the moon for the dawn. The purport is that an old man who indulges in wine, fondly imagining that he is young, and can relish its enjoyment or stand its effects like a man who is; loses sight of the difference between his own waning age and the vigour of youth

Thou without self-denial from God a blessing crav'st:
In lieu of rebuke thou (fondly) hopest for reward.

Knowingly thou transgressest, apace dost thou repent:
Thus like an idol thou with wide-op'd eyes sleep'st on.

Those ears with which thou hear'st the mention (of God's name):
Those self-same ears thou lendest to the guitar's (lascivious strains).

Those lips which God's (Pure) praise and (Holy) worship sing:
Those self-same lips dost thou with (forbidden) wine endrench.

Knowledge dost thou acquire, but thereon dost not act:
Like a child thou simply (trifling) playest with a book.

By night, art thou reclined within the Magi's boozing-kens
By day, thou turn'st thy face towards the niche of prayer.

All thy life art thou employ'd in the pursuit of wealth:
Yet thou thyself dost deem 'mongst the seekers after God.

No shame and no abasement hast thou before thy God:
Yet into a corner dost thou hie and hide thee from RAHMAN.

## ODE XIX.

### MEN ARE KNOWN BY, AND FARE ACCORDING TO, THEIR DEEDS.

K A. p 319

If the partridge were not incautiously to call:
Nor would the fowler her discover, nor the king-like hawk.

From this fact it is therefore likewise clear,
That his own clamour every incautious man betrays.

Consider Mansúr's[1] fate; (tell me) how fared he?
May God not of any one again thus his secret thoughts disclose!

The ultimate results are not at the outset (known):
Alack! would that the ultimate experience were at the first reveal'd.

1 Vide Ode XII, note 10. This Súfí martyr disclosed the fact that he had been absorbed into the essence of the Deity by having attained the fourth degree of the sect known as "Hakíkat," or the Truth. He went a step further, and declared that he was "Hak" or God himself. To this allusion is evidently made in the second line of this couplet.

5 Righteous actions are the approv'd offspring of the wise :
God forbid that any one should a sot or gambler be !

Sons who drunken sots or gamblers may become :
Thenceforth within their father's house but (stocks and) stones are they.[2]

May (righteous) Heaven me from such a progeny forefend,
As Athiests, depraved, and prayerless may prove !

8. Is this thy Ode, RAHMAN ? or a miracle (so strange),
That (e'en) the Atheist 'gainst it cannot objection raise ?

## ODE XX.

### ON A SILLY FOP, CONCLUDING WITH AN ADDRESS TO THE POET'S MISTRESS.

K A. p 319.

If a man make boast of his reputation or his fame :
In love they are not worth (i' sooth) a single doit.[1]

If he put on brocaded frippery, what then ?
Methinks he either is a goldfinch or peacock (gay).

If on his head a crown be placed, doth a crescentade ensue ? [2]
(Nay !) to my view he 's (but) a Hoopoo or (crested) Chanticleer.

Neither hath he[3] profoundness nor shrewdness nor (yet) genius .
Simply a picture he, aye, the shadow of the substance.[4]

5. Nor kernel nor (yet) grain in his threshing-floor hath he :
(But) idly doth he scatter empty chaff above his head.[5]

From a worldly friend for advantage look not thou :
His race are altogether fickle, (aye) and insincere.

2 In both these lines in the original Pakhto the word "ye" is inserted apparently simply to complete the number of poetic feet ; any other supposition gives a faulty grammatical construction in the Pakhto, which naturally renders a correct English translation impossible

1 Falús, plural of fals, a small coin of uncertain value, an obolus
2 One of the conditions of a Holy War against infidels (*i. e.*, a crescentade) is that it should be led by a crowned head
3 "Shtah" in the Pakhto would perhaps be more correct grammatically than "úr." This correction applies equally to the next couplet
4 Lit shadow-thrower
5 The allusion is to the winnowing of grain, which in eastern countries is effected by tossing it over the head with a fork or shovel, and thus allowing the wind to carry away the chaff

K. A. p. 319.

7. Come and gaze (with me) on the Palace of Dikiánús:[6]
All its former pomp into destruction turn'd.

If in my tale I (aught) exaggerate or retrench:
Let who will (draw nigh and) pry into this my citadel (of verse)[7]

Ho Seneschal! the wine-cup bring that I may inebriated be:
May God ne'er make any to sobriety a slave.[8]

10. Should one the universe ransack throughout its whole extent:
Not elsewhere will there be a bride my mistress like.

11. I RAHMAN descry through her veil my mistress' charms:
(For) the lustre of the lamp[9] by its shade cannot be hid.

## ODE XXI.

### ON NON-INTERFERENCE.

K. A. p 320.

If thou with another do not interfere:
(That) other, (rest-assured), will not interfere with thee.

If the beggar intrude not into a court-yard not his own:[1]
Ne'er will the watch-dog with the beggar interfere.

Ne'er would one's skiff founder by the shore:
If one were not to venture on the open sea.

The recluses are at peace in their (secluded) cells:
Wicked men (alone) with wicked men consort.

5. This world is hanker'd after[2] by foolish men (alone):
The prudent for this world have no concern (or care).

6. I RAHMAN, exult so in the pangs of love,
That for relieving medicines no concern have I.

6 The Roman Emperor Decius, who reigned A.D. 249—251. He was a great persecutor of the Christians

7 Lit: let some one introduce a spy into this city, *i. e.*, examine this ode and expose its exaggerations

8 Lit: confined in sobriety. The allusion is Súfistic. The poet desires enthusiasm, and not indifference, in the Súfí Sectarian

9 Lit: candle

1 Lit: of another

2 Lit. cultivated

## ODE XXII.

### AGAINST LOVE OF THE WORLD.

K. A. p. 321.

Do not thou expect pleasure in the world:
(Because) ne'er wilt thou on this earth pleasure find.

This world is for travellers but a way-side inn:
Into it as thou cam'st, (so) wilt thou thence depart.

'Neath every footstep in this world a pitfall lies (conceal'd):
(Therefore) should every step be ta'en with caution due.

To the wise man are visible, e'en within this world,
Heaven and Hell and Sirát ('s arch which Gehenna spans).

5. No reason would the lover a rival to dread have had:
Had he not (consorted and) associated with the Fair.

From the low-bred, the deprav'd, and the man who ne'er doth pray,
Of virtue expect not thou (my friend!) a single grain.[2]

7. Anxious watching for the Fair hath thus RAHMAN engirt:
As a tailor fitted on his apparel to a man.

## ODE XXIII.

### TO ONE WHO ADMONISHED THE POET NOT TO LOVE TOO ARDENTLY.

K. A. p. 321.

My mentor speaks sound words, when are his counsels ever crude?[1]
Whatsoe'er he says, (right) well my mentor says.

1. "Sirát." The Moslems hold that on the day of judgment all will have to pass over this bridge, which they say is laid over the midst of Hell, and is described to be "finer than a hair and sharper than the edge of a sword." Sale's Korán (Preliminary Discourse, p. 65.) Byron writes of it as: "Al sirát's arch, which totters o'er the fiery flood." (The Giaour)

2 Lit: a weight of four grains

1 "Um-ah," masc. plural of "úm," to agree with "Maslahatúna" or some similar word, understood. This plural is of the irregular form noted by Trumpp in his Pashto Grammar, § 85, page 108.

2 (But) since he (desireth to) drive me from my mistress far:
What more distasteful can my mentor say (to me) than this?

The abandoning my mistress a most painful trial is:
Wherefore doth my mentor continue it to further press?[2]

With his honied and fair-spoken[3] words (Rahmán!) thou'st been misled:
My mentor's words are honied but a bitter taste induce.[4]

5. Who will ever in his counsellings put faith:
Since the mentor counselleth desertion of one's love?

No other pursuit than love can I pursue:
(Yet) doth my mentor much to flee from love exhort.

Equally mistrust his calmness or enthusiasm:
My mentor speaketh coldly words of impassion'd sense[5]

8. As I RAHMAN, his precepts to hear do not desire,
'T would be better were my mentor no more (to me) to say.[6]

## ODE XXIV.

### THE LIGHT OF THE WORLD.

KAp 322.

Because from everlasting the candle 'th kindled a lurid[1] flame upon its brow:
Therefore from the world hath the candle honor[2] gained.

By its light have enlighten'd men[3] (I ween) enlighten'd been:
How much longer shall the light of (God's) mercy be reveal'd?

The moths on every side hover round its flame:[4]
Therefore doth the candle flicker as it burns.[5]

2 Lit why more again does my mentor, etc
3 Lit: sweet and soft
4 Lit my mentor speaks what is bitter most sweetly
5 Lit he speaks what is very hot coldly
6 "Precepts of prudence curb but cannot control
The fierce emotions of the flowing soul." (Byron)
1 Lit perpetual
2 In the Pakkhto text "arám," rest, occurs; in other editions I find "ikrám," honor. The candle is not held by Oriental Poets to obtain rest, (vide couplet 3 of this ode.) It obtains "honor," as it is usually placed in an exalted position, *e.g.*, "on a candle-stick, and giveth light unto all that are in the house" Matt. v, 15. The allusion to the candle throughout is Sufistic, and refers to the Deity
3 "Ahl-i-absár"
4 Lit: face
5 Lit. is not tranquil in its burning. The oriental idea is that the candle by its flickerings woos the infatuated and love-stricken moth, and, when its advances are unheeded, weeps in its gutterings over their indifference and its own solitary state. Here the allusion is to the temptations which cause men to waver in their spiritual course.

4 The candle by its flickerings to the moth doth signify: [6]
"Immolate thou thyself within my (lambent) flame."

5. Converse with thee (O°God) is for the peerless few (reserv'd):
Like (me) RAHMAN, the vulgar herd do not the true light find.[7]

## ODE XXV

A° LOVE ODE.

R A. p 322

Every rose in thy garden is more radiant than a lamp:
More radiant than a lamp is in thy garden every rose.

The crow of thy garden and thy groves to my view a phœnix, is:
To my view a phœnix is the crow of thy garden and thy groves.

On the heads of the love-stricken is the dust of thy threshold ambergris:[2]
The dust of thy threshold is ambergris on the heads of the love-stricken.

The scar on the lover's breast is the sun in the firmament of love:
In the firmament of love the sun is the scar on the lover's breast.

5. There cannot, cannot be, any rest for RAHMAN'S heart without the Fair:
There cannot cannot be, without the Fair, any rest for RAHMAN'S heart.

6 Lit by its winking speaketh. Here the allusion is to the Deity, who desires man to sacrifice every thing for religion

7 Lit: thy company is for ("dapárah" understood) the most select and exalted (saints). Every obscure (Súfí), as (is) Rahmán, doth not the candle gain.
This whole ode is eminently Súfistic

1 The Humá. A bird of eastern fable; it is supposed to fly constantly in the air and never to touch the ground. It is said to have fifty orifices in its bill which are continued to its tail, and, after living one thousand years, to build itself a funeral pile, sing melodious airs of different harmonies through its fifty organ pipes, flap its wings with a velocity which sets fire to the wood and consumes itself. (Johnson). Moore writes of it thus:

"That holy bird
Who sings at the hurt his own death lay:
And in music and perfume dies away." (Paradise and the Peri)

The Greeks had many similar stories about this fabulous bird. Amongst others, one which asserted that he rose to life again out of his funeral pile

2 An opaque solid substance, generally found in the stomach of the Spermaceti Whale. It varies in colour; some sorts met with in Japan are black. In its natural state its fœtid smell is disgusting, but from it is extracted a rich perfume, which women in the east apply to their hair. (Balfour's Cyclopœdia, etc). In Oriental Poetry its rich perfumes and black colour are referred to as similes for the sweet-scented dusky tresses of the beloved

## ODE XXVI.

### THE INVINCIBILITY OF DESTINY.

K. A, p 322.

If fate be unpropitious what can the prudent and the wise do?
If destiny antagonistic be what can philosophers[1] do?

A mother and a sire in sooth from Heaven a virtuous son desire:
If he be ill-inclined[2] what can mother do, (aye, and) what can sire?

When would the lover, had he the option,[3] from his mistress be away?
When he no option has what can his mistress do and what her lover?

What avail prayers and imprecations? the doer of all is God:
If God do not ordain, what do imprecations and what do prayers avail?

5. No one hath destiny by force or e'en by gold won o'er:
In this matter what can the poor man do? (aye, or what) the rich?

6. O RAHMAN! the moth absolvèd was when in the flame himself he burnt:
Thenceforth what cares he for the candle's smiles? and what for its tears?[5]

## ODE XXVII.

### ON WHAT PREVENTETH SLEEP.

K A. p 323

He in whose eye's[1] a thorn, how (tell me) can he sleep?
He in whose heart is for his mistress grief, how (tell me) can he sleep?

E'en by his mistress' side, for the lover there is no sleep:
If his mistress be in a foreign clime, how (tell me) can he sleep?

1 "Hukmá," men of science One of the three classes into which learned Súfís are divided
2 Lit: Ill-fated
3 Lit: with a strong hand. *i. e.*, when he has power to resist
4 Lit he was burnt. The idea is it was absolved from the charge of being an inconstant lover when it immolated itself in the flame of the candle
5 Vide Ode XXIV, Note 5

1 The plural in the original is used (poetice) for the singular

A p 323.

3. In the world alone he sleeps, who (of his danger) is unaware:
How can[2] the son (of man) who (thereof) 's aware e'er sleep?

What seeker (after aught) hath search'd for the (object) in his sleep?
Whosoe'er is in search of aught, how (tell me) can he sleep?

5. No one with closèd eyes aught (in this world) hath view'd:
When a man desireth aught to view, how can he close his eyes?[3]

No road is there more hazardous than the road of death:
Before whom such a roadway lies, how (tell me) dare he sleep?

Each glance of the Fair like the sword of 'Ali[4] is:
Whosoe'er by Ali's sword is hewn, how (tell me) can he sleep?

8. I RAHMAN am of my mistress the bondsman and the slave:
He who a bondsman and a slave is, (tell me) how can he sleep?

## ODE XXVIII.

### ON A MIS-SPENT LIFE.

K A p 324.

Naught in this life-time have (wretched) I achieved:
Thus (in life's race) have I worthless proved[1] and vile.

I have not experienced e'en a moment's union[2] with my love:
Heaven hath mockingly me gi'en the empty name of one who 'th union gain'd[3]

So o'erwhelmed am I in the deep waters of my sins:
That with my eyes the shore nowise can I discern.

Heaven hath set my rivals like bailiffs on my track:
Me unceasingly they drive from my (lov'd) native land.

2 Lit.: will
3 Lit: sleep
4 Z-ul-fikára, name of the celebrated sword of Al-'Aás-bin-Munabbih, Koresh, who fell at the battle of Badar between the Moslems and the Koresh, fought 13th January, 624 A.D., in which the former were victorious. This sword fell to 'Ali in the distribution of the spoil. 'Ah, the son of Abú Tálib, was the cousin and also son-in-law of the Prophet. He was Khalífah from 656—661. A.D.

1 Lit · I remained
2 Lit. a whiff of union
3 Lit: of a visitor

5. Be it misfortune, or (my mistress') coyness, or (her) constant love.
All these hath Heaven destin'd me (in turn) to undergo.[4]

With the world's pollutions have I myself defil'd:
Pity 'tis that I neither (wholly) wise nor (wholly) brutish have become.

7. My (whilom coal-) black hair hath turned to grey, still my wonder is:
That I RAHMAN am yet nor in years nor wisdom ripe.[5]

## ODE XXIX.

### A SUFISTIC ODE.

K A. p 324.

If any me an ascetic deem, an ascetic e'en am I:
If any me a monarch deem, no less a monarch I.

Not like others thus do I for (sordid) riches pine:
Them (solely) do I crave to devote unto the Fair.

Hard is the service of the Fakír's patchèd cloak:[1]
Otherwise why am I on its service so intent?[2]

I both advice receive, and (in return) advice give I to all:
Of some the disciple I, of some the holy guide.

5. In my solitude the thought of my love my comrade is:
(Although) in prison I a captive like to Yúsaf[3] am.

Amidst my smilings like the taper[4] do I weep:
Conceal'd and from the world apart o'er myself do I lament:

There is no greater liberty than this elsewhere (I trow):
Although I by the chain of my mistress' locks be bound.

Because I with my ears the wails of separation ever hear:[5]
Therefore do I (Rahmán) gaze on my mistress' face intent.

4 Lit: showered down on me
5 Lit: neither of full age nor wise

1 The Súfi Khirka or mantle, vide Ode III, note 5. The 3rd degree of Súfism, known as M'arifat or knowledge, requires so severe a discipline that few survive it (Raverty)
2. The poet appears to me to have made a slip of his pen in the original; literally translated, the concluding portion of the couplet runs thus: ".. were it not so, I would every moment be on this task intent," which I opine is the very reverse of what he desired to say. I have therefore made a free translation of the 2nd line
3 The Patriarch Joseph
4 Vide Ode XXIV, note 5. Its flickerings are the candle's smiles, its gutterings her tears
5 *i. e.*, of others who are separated from their mistresses

9. Khush-hál[6] and Daolat[7] (both) are courtiers[8] in my court:
I, RAHMAN, am through the Pakkhto tongue (the trúe)
'Aálamgír.[9]

## ODE XXX.

### ON INTRINSIC EXCELLENCE.

K. A. p. 325.

The man of the world follows the world's pursuits but of religion I:
Noble chiefs are gleaners in the domain (of my verse).

No less beautiful than the fair faces of the Fair:
Indeed more excellent (I ween) are my sarcastic strains.

True wealth (methinks) is his who fascinates the Fair:
But this result doth not depend on (worldly) wealth alone[1]

If the dignity of Sulimán[2] be by any one possess'd:
Naught is it enhanc'd or lessen'd by possession of his ring.

5. If elegant themes be not therein inscribed:
What avails the Missal's illuminated scroll?

The flavour 's in one's mouth, not in one's food or drink:
If of any the food or drink bitter be or sweet.

The object (methinks) is sleep, be it on straw pallet or bare earth:
What need is there for coverlets, (aye) or pillows (soft)?

E'en the Kairene[3] blade in an old[4] scabbard rusty grows:
(Therefore) God forbid that any should with the bad consort.

6 Khush-hál (the "ah" in the text is added to complete the metre) Khán, the great Khatak warrior, poet, and chief

7 Daolat (the "ah" in the text is added for the sake of the metre), a poet, of whom little is known. He is said to have been a Hindú

8 A very frequent meaning of "Ghulám"

9 "The conqueror of the world." The title assumed by the Moghal Emperor of Delhi, Aurangzeb, of whom the poet was a cotemporary

1 Lit the meaning of copper and silver coins is throughout fascination: This business doth not depend on black or white (coin). "Tora," a copper coin value about one penny

2 King Solomon. Byron styles him "the monarch of all necromancy." The retention of his kingdom depended on his retention of his signet-ring. It was on one occasion lost to him through the carelessness of his concubine Amína, and for over forty days he lived a beggar on charity till he recovered it. (Sale's Korán, page 374, note)
But his dignity was not that of a king alone but of a Prophet, which latter did not depend on the possession of his signet

3 Misra-í. Al Misr was the ancient name of Cairo; the Arabs founded a new capital A. D. 973, and called it Al Kahirah, or "the victorious." This has been converted by Europeans into Cairo. The two cities are known now as Old and New Kahira, or Cairo, respectively. (Balfour's Cyclopœdia)

4 Lit: bad

9. What wonder that by day the sun, by night the moon should shine,
Since RAHMAN'S mistress both the one and the other is?

## ODE XXXI.

### A LOVE ODE.

K A p 32

A glance ought to be (cast) at (fond) lover's fates:
E'en as a passing visit should be paid to martyr's graves.

Who except his master of the scholar[2] e'er takes note?
The father should be griev'd at th' anguish of his sons.

Without a go-between, hard is access to one's love:
In the labyrinths of the Fair most essential is a guide.

Without manœuvring hath no one worldly wealth obtained:
Address is in the service of the great (most) meet.

5. Undoubtedly[3] do I thy glances, (love!) avoid:[4]
Because of such relentless[5] tyrants avoidance is most meet.

'T is well that God hath made the eyes of the Fair to droop:
Some impression on the heart of these tyrants is most meet.

With thy scars (my love!) will not each heart distinguish'd be:
This diadem is meet for the head of favour'd ones (alone).[6]

My mistress acteth wrong since she of RAHMAN takes no heed:
(For) monarchs are (ever) bound of poor suitors[7] to take note

5 Lit the Pakkhto text has here "shí," but "wí" would be better

1 Afghán wayfarers seldom omit to turn off their path and offer up a prayer at the road-side graves of saints or martyrs
2 The literal translation would be "the religious teacher" and "his disciple"
3 "Hargora"
4 Lit altogether have I fear (muláhaza) of thy eyes
5 Lit black-hearted, here black-pupil'd
6 The connection between a scar and a diadem is very remote, and the poet's metaphor therefore halts somewhat
7 Lit beggars

# ODE XXXII.

## "ALL THREE THE SAME."

K. A. p. 326.

The face of one's mistress, the Sun, the Moon, all three are the same:
Her figure, the Cypress, and the Fir-tree, all three are the same.

No need have I for honey or for sugar'd sweets:
Honey, sugar, and my mistress' lips, all three are the same.

If I on my couch recline, of my true-love bereft:
Lo! fire, the (bare) earth, my couch, all three are the same

Whensoe'er I glance at the portal or the walls (of her abode):
A garden, a parterre, and that portal, all three are the same

May God ne'er cause any exile from his love to know'
Invasion, murder, and this knowledge, all three are the same.

When the dust of (my mistress') street on (wretched) me abides:
That dust, musk,[1] and ambergris, all three are the same

The moment that a man from this world departs:
(To him) black earth,[2] silver, gold, all three are the same.

When the devotee in very sooth to devotion hath resort:
A chief, a Sultán, and he, all three are the same.

No one should journeyings make to a foreign land,
(For there) blind and deaf and one who sees, all three are the same[3]

The city, in the which thou nor sweet-heart hast nor friend:
It, the ocean and the desert, (for thee) all three are the same.

In the warehouses (and marts) of jewellers (who are) blind,
Glass-beads, rubies, pearls, all three are the same.

Let not children (e'en) my affection shun:
The pure lover, son, and sire, all three are the same.

1 Musk, a strong-scented substance obtained from a cyst or bag near the navel of Tibet and Turk Musk-deer. The cyst of the male contains a clotted, oily, friable matter of a dark-brown colour, which is the true musk, one of the strongest odours in nature. (Webster's Dictionary)

2 Usually applied to the earth of the grave

3 The poet apparently assumes that the traveller has no previous knowledge of the country he is visiting.

Because of rulers who despotic tyrants[4] are :
Hades, Hell-fire, and Peshâwar, all three are the same.

14. What wonder is't that he sings his own praises 'fore RAHMAN ?
Since the conceited man, the ox, the ass, all three are the same.

## ODE XXXIII.

### A LOVE ODE.

K. A. p. 527

The inconstant lover no lover is at all :
The career, which ever shifting is, is no career at all.

Altho' to sacrifice one's life to me and thee seems hard :
This in love an easy matter is, nowise is it hard.

Solicitude awakes a man from out his sleep :
The unanxious tho' he be awake, nowise awake is he.

If for the lover there be life 'tis when he meets his love :[1]
The time in separation (spent) is nowise life esteem'd.

5. Reliance upon time no reliance is at all :
Inasmuch as it doth vanish[2] in the twinkling of an eye.

A foolish son in no way profiteth his sire :
If one of a hundred (such) be sire, what him will they avail ?[3]

7. Ladye-loves (I wot) coquette ever with their swains :
Therefore is RAHMAN at his mistress not annoy'd.

4 Note that the adjective is here inflected in the plural (da zálimáno) as an aminate substantive, and vide Trumpp's Pashto Grammar, § 85, p. 107

1 Lit : 'tis union
2 " Ter-o-ber ;" the latter word is added for sake of metre. This is what Oriental Grammarians call the " tábí muhmal," or the meaningless appositive (Platt's Hindustání Grammar, § 276 (Rem).
3 Lit : what will he do with them

# ODE XXXIV.

## THE UNCONCERN OF MANKIND FOR DEATH.

K A p. 328.

At the (insensate) conduct of mankind I smile:
Since death they neither fear nor (its terrors) dread.

From them are (children) born, before their eyes they die:
None the less are they engross'd in this world's pursuits.

Although each step of theirs passeth o'er the dead:
Not a single step do they in the (right) path take.

The warnings of the living on them have no effect:
But shall the dead arise and them from the tomb address[1]?

5. The string of their expectations is so long drawn out,
That to them their life than Khizar's[2] longer seems.

1 Vide Luke XVI, 31

2 Khizar. There are various stories as to the identity of this person. Some say that he lived in the time of Farídun, a king of the Peshdádian dynasty of Persia, whose era is uncertain; that his real name was Balián-ibn-Malkán; and that he lived till the time of Moses. Others hold that he was the Wazír or premier of Kaikobád Kaiání (the Greek Deiokes), the founder of the Kaiání dynasty, who flourished 709—656 B C. as the first independent sovereign of Media; after it threw off the Assyrian yoke. But the most interesting Moslem accounts of him are those derived from Hebrew traditions. The latter people regarded Phinehas, the grandson of Aaron, and Elijah, the Tishbite, as one and the same person by Metempsychosis. One of the Aramaic versions of the Old Testament has, with reference to the former, the following words: "He shall live for ever, and shall proclaim Redemption at the end of the world" His tomb and a cave ascribed to Elijah are on adjoining hills, 4 miles south-east of Nablús, in Samaria. Elijah was amongst the Jews their representative Prophet, and Malachi, their last ascetic writer, on whose lips the fire of prophecy expired, closed his book (Chapter IV, 5, 6.) with a prediction of his reappearance. For this reason the Jews questioned John the Baptist as to whether he was the Elias (Arabic Alías) the forerunner of the Messiah, and on his denial were doubtful if our Saviour were not he, whilst our Saviour himself distinctly assured them that "if they could receive it, John the Baptist was Elias, which was for to come." The Talmud abounds with traditions regarding his reappearance three days before that of the Messiah.

The Moslems consider Al-Khizar to have been in turn Phinehas, Elijah, or Aliás (who was translated to Heaven and never died), and our St. George of England, who were by Metempsychosis one and the same person. He is also said to have been the servant of Moses, referred to in the eighteenth Súra of the Korán. But though the accounts of the identity of Al-Khizar are various, they all agree in stating that he on one occasion drank of the water of Immortality; that he is clad in green, and is ever young or green (as his name in Arabic signifies); that he perambulates the earth, and has appeared to various persons, or dwells in a flourishing condition in a Paradise of his own. The Oriental Christians and Moslems coincide in associating him with hill-tops where chapels or shrines of both creeds are usually dedicated to him. There is scarcely a prominent peak in the Greek Archipelago with which his name is not connected. He is known familiarly as Khwájah Khizar, or Saint Elijah (Milman's Jews: Smith's Dictionary of the Bible. Balfour's Cyclopœdia; Sale's Korán; Raverty's Afghán Poetry)

6. The old man takes his son in his swaddling clothes:
Dreaming that in his day he 'll a warrior be and man of note.

A date-stone doth he plant and it (constant) doth he watch:
Saying "(Yet) shall I need its shade and (e'en) its fruit.

Every crop he from it reaps, the more anxious he,
That, please God,"[3] another crop may ripen yet for him.[4]

Tho' he may not have yet a handful sown of seed:
From the unsown field[5] of grain an ass-load doth he crave.

10. A halter doth he plait for calves as yet unborn,[6] (and prates)
To-morrow morn or eve shall there for me a herd (of beeves) accrue.

As children (in their sports) ask the cranes to bring them plates:
On like idle prattle do (men) reliance place.

12. Who is RAHMAN that he should to any give advice?
A true guide to Heaven is there for every mortal in his God.

3 The word "gándah" in the Pakkhto text is a misprint for "gúndí," which occurs in other editions. "Gándah" is never used except in synonymous apposition with "Sabá"

4 In the original the oratio directa is employed

5 Lit · although unsown he from it, &c.

6 Ná-zú-karí-o, from ná-zú-karai, unborn. (See Raverty's Dictionary in verbo "ná") The Pakkhto text here has erroneously názkario, "pampered." "Pa" in the 2nd line of this couplet is a misprint in the Pakkhto for "bá": this remark applies also to couplet 7 line 2.

# A SELECTION

FROM

# THE DIWAN OF

# KHUSH-HAL-KHAN, KHATAK.

Approach and mark (my friend) KHUSH-HAL'S Idyl is a pearl;
Which he, a skilful diver, hath from Thought's Ocean gain'd.

*Khush-hál Khán, Ode XXI*

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# A SELECTION FROM THE DÍWÁN OF KHUSH-HÁL KHÁN, KHATAK.

[ Khush-hál Khán, the great Khatak Warrior, Poet, and Chief, was born A.D 1613 and died A.D. 1691, in the 78th year of his age. He was a cotemporary of the English King Charles I. &c. and was Khán of the Khataks 51 years (A D. 1640—1691). For a full and interesting account of the life of this illustrious and gallant Khán the reader is referred to Raverty's Selections from Afghán Poetry, p. 142.]

## ODE I.

### ADVICE TO AN ORIENTAL POTENTATE.*

E. A. p. 331

O thou who fost'rest a yearning for the world!
What is the world (I ask, but) fickle (and untrue)?

If for one moment it may cause thy spirit to rejoice:
At another, and apace, it causeth thee to weep.

Within the world no real (and lasting) pleasure is:
Of misery (and woe) is this world the home!

Do not thou the world aught but this account:
'Tis 'sooth but a place in which lustrations[1] to perform.

5. When on thee I gaze sore amaz'd am I:
O (insensate) wretch! O handful of dry weeds!

Every (passing) hour (dost thou) fresh fancies (entertain):
Every (fleeting) moment a new lust (satisfy).

Tho' one thy heart, a thousand friendships thine!
Tho' one thy head, a hundred whims (and fancies) thine!

* This ode is divided into seven parts—

| | | | |
|---|---|---|---|
| 1 | Stanzas | 1—19. | Opening address on the futility of Ambition |
| 2 | „ | 20—35. | A recapitulation of great men and dynasties |
| 3 | „ | 36—45. | The caprice of Destiny : and selfishness of men |
| 4 | „ | 46—66. | Advice as to how a man should live in the world |
| 5 | „ | 67—85. | The instability of life and certainty of death |
| 6 | „ | 86—99. | Destiny is inevitable |
| 7 | „ | 100—110. | The poet exhorts himself never to despair |

1 "Istinjá," for an account of this lustration see Vambery's Sketches of Central Asia, Chapter XII.

Anon, dost thou with wealth inebriate become :
Anon, with (fumes of) wine intoxicated thou !

On a royal cushion dost thou (proudly) sit :
In every quarter thee around are (gaudy) pillows (pil'd').

On one side dost thou most indolently loll :
To some thy face (opposed), and unto some thy back.

(Here, in thy presence) some, methinks, before thee stand :
With most respectful mien, (yet enduring) countless[2] wrongs

Others (again) with thee facetious converse hold :
Naught is there but[3] jest (and joke) and repartee.

Others in thy presence afar off seated are :
They the (minstrel's) rebeck and (shrill) hautboy sound.

Others at the door anxious wait[4] for thee :
Patient do they hope to gain from thee a glance.[5]

Thy (haughty) Chamberlains thus do they invoke :
" Would God that my suit could (but) reach (the King) '"

Thou in thy place (meanwhile) art all unconscious prone :
No sympathy hast thou, and no solicitude.

Alas ! alack ! O wails ! (O wails and groans !) for thee !
Alas ! ah woe ! ah woe ! (ah woe ! and grief) for thee !

Neither hast thou ears (thy subjects' prayers) to hear :
Nor eyes (alas !) hast thou (their oppressing griefs) to see.

Most insensate wretch ! on thyself thyself thou prid'st.
(But) in (sober) truth (most) contemptible art thou.

Destiny ere this hath many over-thrown,
Who yet, (I trow), than thee (far) more exalted were.

In similitude thou art a puny grain (of wheat) :
But Destiny resembles the (unrelenting) mill.

Many like to thee hath it ground to meal :
Soon will[6] its turn arrive for thee, (aye, even thee !).

Altho' (forsooth) thou be of the whole world the king :
'Tis but in thy case a mere high-sounding name.

Before thee too (methinks) were other (mortals) who
(Like unto thee) laid claim to universal rule.[7]

2 Lit : a hundred
3 Lit · all is
4 " Lalegi"
5 Lit with expectation to see thy face
6 The Indicative Present used poetically as a Future
7 Vambery in his history of Bukhára, remarks that all Oriental Potentates aspire to the title of world-conqueror

Was not there (King) Sulimán ?[8] nor his (flying) throne ?
Nor Asaf[9] (his Wazír, sage) Barakhiá's son ?
Nor (the Sássanid) Bahrám ?[10] nor his wild ass (whose fame survives) ?
Nor Sakandar ?[11] nor yet Dárá[12] (Sakandar's destin'd prey) ?
Was not there Jamshed ?[13] nor his (world-disclosing) cup ?
Nor (the Kaiáni) Kubád ?[14] nor Kasrá,[15] (Persia's King) ?
If there were a thousand or a hundred thousand (such) :
If even than this they were far many (many) more,
In recounting[16] them (I fear me) I shall tire :
Altho' even than these many more can I recount.
(Still) all in turn did from this (nether) world depart :
The world them all did cast (in turn) behind its back.
Those (mighty) Kings who (erst) were Lords of Regal Pomp :
Of even them (I ask) is (now) a (trace or) vestige left ?

8 For full particulars of King Solomon's flying throne, see Sale's Korán Súra XXVII page 310 (note). Eastern writers relate that he often alighted on the crests of lofty mountains which accounts for the frequency with which the name "Takht-i-Sulimán" (Solomon's throne) is applied to conspicuous peaks in Muhammadan countries. Moore writes of "the flying throne of star-taught Sulimán."

9 Asaf was son of Barakhiá and grandson of King Tálút (or Saul). He was Wazír to Solomon according to Moslem tradition

10 Bahrám V (Varanes V), the fourteenth king of the Sássanid dynasty of Persia. He reigned A D 420—428, and was surnamed "Gor" from his passion for the chase of the wild ass (gor). He fell into a pool between Shíráz and Isfahán whilst hunting, and never rose to the surface. (Malcolm's Persia)

11 Alexander the Great

12 Darius II or Codomanus, the last sovereign of the Kaiáni dynasty, which was overthrown by Alexander the Great B C 331

13 Jamshed, the 4th king of the Peshádián dynasty of Persia *circiter* 3,200 B C. He founded Takht-i-Jamshed (Persepolis), and is said to have invented wine known as Zahar-i-khush, or the bewitching poison. His cup, called Jám-i-Jam (the cup of Jam or Jamshed) it is related, was discovered, filled with the Elixir of Immortality, when the foundations of his capital were being dug It is also called the Jám-i-jahán-numá or "goblet, reflecting the world," as it did so, on its polished mirror-like surface. It has furnished Oriental Poets with many allusions to wine, magic, and divination. (Malcolm's Persia, Raverty's Afghán Poetry, Richardson). Moore writes of it as —"The jewelled cup of the King Jamshed with Life's Elixir sparkling high." (Paradise and the Peri)

14 Kai Kubád Kaiáni (Greek Deioces), the founder of the Kaiáni dynasty, which ruled in Persia, when it, as Media, had thrown off the Assyrian yoke. It lasted from B.C. 703—331, when it was overthrown by Alexander the Great

15 Either Kai Kasrá the Greek Cyrus, the third king of the Kaiání dynasty who reigned B.C. 559—531, or Khusrau Parwíz (the Greek Chosroes II), the 24th king of the Sassanian dynasty, who reigned A.D 591—628, and was a cotemporary of the Prophet, is here alluded to. Both are famous in Oriental History. The former, allied with Rustam, waged war with Afrásiáb, King of Túrán, and invaded Trans-Oxania. He, according to Eastern Historians subsequently retired into religious seclusion, and gave his throne up to Luhr ásp; but is said only to have disappeared from view, and will again reappear on earth The Greek Historians say that he fell in his expedition against the Scythians (or Túránís). Khasrau Parwíz was a most splendid, luxurious monarch, and up to within six years of his death successfully invaded all the Eastern possessions of the Roman Empire But in 622 A.D. the Roman Emperor Heraclious marched against Persia, and penetrated to Ispahán. The Persian King fled, and was put to death by his own son

16 Present Participle

32. The Sámání[17] was (once) in the world (renowned) :
The Saljúkí[18] too did (in former times) exist.

The Ghaznaví[19] in Ghazní (whilom) had his seat :
(The same) who (frequent) wars with Infidels did wage.

Now cannot of these a single trace be found :
Nor of the Barmecide,[20] nor of Yahiyá[21] (the recluse).

35. (Once) were the pomp and state of the Abássides :[22]
Still they were swallow'd up in the stream (of Time).

The tricks of Destiny nowise are conceal'd :
Since it continually doth practise them on thee.

Anon, on thee doth Destiny lavish (bright, red) gold :
Anon, (proud battle) steeds, and flocks, and (lowing) herds.

Anon, it blesseth thee with an (infant) son :
Anon, with relatives, and anon with kin.

Nor will it leave to thee thy (much-prizèd) gold :
Nor (leave to thee thy) wealth, nor (yet thy) property.

40. Against Shadád[23] did it its machinations work :
And yet still more them work'd against (the rich) Kárún.[24]

41. Neither (as) a sire art thou (heedful) of thy sons :
Nor are thy sons (as) sons (mindful of thee, their sire) :

17 The Sámání, an Irání dynasty, ruled over Eastern Irán, *i. e.*, Khurásán, Sístán Balkh, and Trans-Oxiana A. D. 874—1004. It fell at length to Ilak Khán, Khán of the Uigur Turks, who extended from the Chinese province of Kánsú to the eastern frontier of Kokán (Vambery ; Bukhára)

18 A Túráni dynasty, which ruled in Eastern Irán A.D. 1044—1166

19 Mahmúd Ghaznaví. He reigned from A.D. 997—1030, and extended his dominions from the Persian Gulf to the Sea of Aral, and from the mountains of Kurdistán to the banks of the Satlaj (Balfour's Cyclopœdia). He made (apud Elphinstone) 12 expeditions or Holy Wars against the Hindú kingdoms of India. Moore writes of him as :—

He of Ghazni, fierce in wrath :
He comes, and India's diadems,
Lie scattered in his ruinous path. (Paradise and the Peri).

20 A family of Balkh, (who flourished between the year 781 and 800 A.D.,) famous for their generous, magnificent, and just rule. It was extirpated by Hárún-ar-Rashíd, the 7th Abási Khalífah (Vambery ; Johnson , Gibbon)

21 John the Baptist.

22 The 'Abási Khalífas ruled from Baghdád 749 to 1259 A D. They fell to the Moghal Chief Halákú, " Karr" in this line in the K. A. is a misprint for " Kar."

23 Shadád and Shadíd, two brothers of the tribe of 'Aad, were joint rulers of their native land. On the death of Shadíd, Shadád reigned alone, and made a garden which he called Iram, in the deserts of Aden, in imitation of Paradise. When it was finished, he set out with a great attendance to view it ; but when they were come within a day's journey of the place, they were all destroyed by a terrible noise from Heaven. (Sale's Korán : note to Súra 89.) Moore describes him as—

..... " that impious king
Whom Death's dark Angel with his lightening Torch
Struck down and blasted even in Pleasure's Porch." (Veiled Prophet of Khurásán)

24 The Korah of our Bible, said by the Moslems to have been pre-eminently beautiful and enormously rich, so that his wealth has become proverbial. (Sale's Korán, note to Súra XXVIII.)

42. Every mortal for his own peculiar interests strives :
Be he the son (begotten), or the father (who begot).

The (human) throat is with its own saliva moist :[25]
(Be it throat) of beggar, or (be it throat) of king.

44. Thou car'st for thy own self : I care but for mine :
Distinct (from me) art thou, distinct (from thee am) I.

45. Sorrow and joy are the (respective) lots of those
Who have (written in their fate) tears (of grief) or smiles (of joy.)

If thou hast of followers an unnumber'd crowd :
Or if thou wealth (and treasure) hast of amount (and sum) untold :

When (Azráíl) Death's Angel shall for thee arrive :
Naught (thee) will these avail, nor (I ween) will those.

The fashion how this (weighty and important) matter stands :
Draw nigh to me, and (list'ning) lend thy ear (fair) youth !

Do thou for death prepar'd (and ever ready) wait :
(Betimes) do thou arrange for thy eternity.

50. If thou hast the strength, works of super-erogation do :
If not such works, (at least) those obligatory perform.

Heaven is a home for none but such reserved :
God (specially) rememb'reth those who super-erogatory works perform.

If thou thyself be not (wholly) abstinent (and chaste) :
Become the dust beneath the feet of him who abstinent is.

All that (here) exists is the common property of all :
Incumbent (then) on all[26] is the giving alms.

If thou wealthy art, most liberally bestow :
If indigent thou be-est, happier still art thou !

55. First, because no reckoning (of thy wealth) hast thou to give to God :
Next, because (in wealth's meshes) thou wilt ne'er entangled be.

In bravery do thou with the royal falcon vie :
In tenacity of purpose with the phœnix,[27] (sublime bird !).

25 Note here that "pa," contrary to the general rule, governs the nominative, instead of the formative plural. Vide Trumpp's Grammar, § 65, 7, (*b*), p. 89

26 It is common to all.

27 Vide 'Abd-ur-Rahmán Ode XXV. note. The phœnix, however so often it dies, still perseveringly issues again from its ashes.

Be not thou in fashion like the (hooting) owl:
Which nor gay plumage hath nor doth it sense possess.

Eat, (the food) thy arms (have earned), and from it others give to eat:
Be the (royal) lion and not the (ignoble) fox.[28]

Be thou generous as much as in thy power lies:
Of liberality there can never be excess.

With thy head uncover'd to others shoutings raise:
"Of your wealth make booty, (aye) make booty (of your wealth)."[29]

When he had (the World's) engrossing pleasures spurn'd:
JESUS sat him down in Heaven's (exalted seat).

Be amiable (and pleasant) unto honey like:
Be not the (bitter) colocynth, nor the (offensive) leek.

Be not the (stinging) scorpion, nor the (baneful) adder:
Increasing (mortal's) pain, destroying (mortal's) peace.

Do thou other's burdens on thy neck impose:[30]
But thy own peculiar burden shift thou unto none.

The (present) world the scene of retribution is:
Who doeth evil deeds, evil will he find.

The rewards of sin are sorrow (and chagrin):
The rewards of virtuous deeds are happiness (and joy).

Since all thy body's members will be, limb by limb,
Resolvèd unto black (and fertilizing) mould;

(And as) this in truth is not black (and fertilizing) mould,
O'er which thou tak'st thy walks at morn and (e'en) at eve:

Since it naught else is than (departed) maids and youths,
Who have (in the tomb) become the desert's soil:

When thou plant'st thy steps o'er their (unconscious) heads:[31]
(I pray thee) plant thy foot at least with lightish tread.

Pleasant are the (op'ning) flowers of (genial) spring:
Would that they could last (and sweetly bloom) for aye!

The (surface of the) earth verdant is and green
In the early days of the sign of Aries.[33]

28 The lion hunts its own prey, the fox and jackal, according to Eastern tradition eat its leavings
29 Vide Ode III. couplet 12, (note).
30 The original M. S. has here "wra": carry.
31 Lit: eyes
32 Note the optative construction
33 The first of the 12 signs in the Zodiac which the sun enters at the vernal equinox on the 21st March *i. e.*, in the spring

73. (Then sweetly-scented) flowers bloom of every hue:
Both in the (trim) parterre, and on the forest (sward).

Not a single flower doth to its fellow semblance bear:
Nor (in any wise) are their sweet-scents the same.

75. For some few days they blossom (and fresh and verdant bloom):
But 'fore the Gemini[34] fast they (scorch'd up) fade.

Who more foolish is than (the night-warbler) Philomel?
Or more infatuated than the honey-bee?

Both whose affection's (centred) such an object[35] on,
As continuance hath but for a few (short) days.

The object which (both) shifting (and unstable) is:
On it the man of wisdom his affections doth not fix.

In the world erewhile (fervid) existent was:
The love of Yúsaf (chaste) and of Zuleikha (fond).[36]

80. Tho' Waisá was, tho' Rámín[37] was: tho' Majnún was, tho' Leilá:[38]

81. Tho' Farhád was, tho' Sharín[39] was: tho' Wámik was, tho' Azrá.[40]

34 The third sign of the Zodiac which the sun enters about the 25th of May The K A in line 1 of this couplet has "shí for wí" (Original M. S.)

35 The rose. Vide 'Abd-ur-Rahmán Ode IV, Note 3

36 Joseph and Potiphar's wife, known also as Ra'il. Their adventure is the subject of many Oriental Poems and Romances Moore writes .—

. . . . ..Fond Zuleikha woos with open arms
The Hebrew boy who flies from her young charms:
Yet flying, turns to gaze, and, half undone,
Wishes that Heaven and she could both be won. (The Veiled Prophet of Khurásán)

37 Waisá was the sweetheart of Rámín

38 Vide 'Abd-ur-Rahmán Ode IV, Note 5

39 Shírín was the Queen of Khusrau Parwíz, the 24th Sássanid (vide Note 12 in this ode). Greek historians describe her as a Roman by birth and a Christian by religion, but she is represented in Turkish and Persian romances as the daughter of Maurice, the Emperor of the Eastern Empire of Rome. Her beauty, her wit, her musical talents, are still famous in the romances of the east, whilst her name Shírín is expressive of sweetness and grace. Her royal consort was fondly enamoured of her; the epithet Parwíz (or precious) alludes to his worth. Shírín, however, never shared the passion she inspired, but gave her affections to Farhád, a sculptor, in whose breast her beauties kindled a flame, which deprived him of reason and of life. The whole of the sculpture at Be-sitún, 28 miles east of Karmán, in Persia, is ascribed to his chisel. He was promised, we are told in Persian romance, that if he cut through the rock and brought a stream that flowed on the other side of the hill to the valley, the lovely Shírín should be his reward, hence his other name Koh-kan, or mountain-digger. The story adds that he was on the point of completing his labor when the King Khusrau, fearing to lose his Queen, sent an old woman to inform Farhád that the fair object of his desire was dead. He was at work on one of the highest parts of the rock when he heard the mournful intelligence. He immediately cast himself down headlong, and was dashed to pieces. The corpse was shown to Shírín, and she immediately swallowed a poison which produced instant dissolution. (Gibbon Chapter 46. Malcolm's Persia.) Their love is sung by the Persian Poet Nizámi.

40 'Azrá was the mistress of Wámik. They were two celebrated lovers, who lived before the time of the Prophet Muhammad.

Not of them can now a single trace be seen :
Them did Destiny annihilate for aye.

'T will not spare the flower which bedecks the lawn :
Nor the (love-sick) nightingale, nor (the giddy) paroquet.

From it (also) will not the (lisping) child escape :
Nor yet the hoary head, nor the (beardless) youth.

Nor will last (for aye) the passion of the swain :
Nor the fair beauty of the bonnie (blushing) maid.

Anon, wilt thou thy son, and anon thy daughter mourn :
Anon thy mistress (lost), and (anon) thy friend :

Saying " After me what will these (most wreched) do ?
What will of them all be the (ulterior) fate ? "

Why rather dost thou not (with thyself) thus meditate :
" What concern have I with their destinies ? "

Destin'd fates are not to-day's, but of old (ordain'd) :
When neither was the earth nor the canopy of heaven.

His own proper destiny will every one attain :
Be he destitute (and needy) or be he passing rich.

What anxious thought tak'st thou for this (mortal) frame :
O thou for it distraught with (never-ceasing) care !

If but the cravings[41] of thy appetite be stay'd :
If it be with barley-broth, or (cloying) sweets, (what heed) ?

Th' object is thy body, that thy body should be cloth'd :
Be it with (dainty) muslin or with sack-cloth coarse.

If thou foot it to Ambition's (suasive) strains :
Quickly will it bring thee unto shame (and grief).

Ambition hath (I ween) not unto this attain'd :
That it should (clear) discern between what is right and wrong.

Those pursuits (and objects) do thou praiseworthy deem
By which the souls (of men) unto happiness attain.

Knowledge with zeal pursue, since (afore-time) knowledge was
(Of the Prophet Moses) both the Serpent and the Staff.

Either in knowledge doth true (joy and) pleasure reign :
Or in (Holy) Love towards Almighty God.

All[42] other (pleasures and) pursuits are altogether vain :
Be they (high) exalted or (acknowledg'd) mean.

41 "Dzala"

42 Note how the pronominal adjective " hamah " does not inflect in the feminine (Vide Trumpp's Grammar, § 90, page 117); also how the Arabic adjective " 'abas " follows its example (Vide Ganj-i-Pakkhto Tale XXXII, note 15)

If thou (with thy lot) art malcontent, KHUSH-HAL:
(Tell me) what heed thereat will take (stern) Destiny?

Abandon not thy soul to anxious griefs (a prey),
So long as in this world thou hast thy (mortal) life.[43]

If thou ever-joyous, liv'st, and ever (happy) smil'st,
Right worthy art thou of the cognomen which thou bear'st.[44]

(Methinks) no greater fool existeth there than he
Who to-day concerned is for the morrow's griefs.

Envy and jealousy to one side cast. (KHUSH-HAL!)
Live with heart and soul well-dispos'd to all.

Do not thou to-day thought for the morrow take:
(But patiently) await what the morrow may bring forth.

Unto God do thou all mankind commit:
Be they (thy bosom) friends, or (thy bitter) foes.

If thou in Philosophy (a second) Lukmán[45] art:
Or if (in Medicine thou with) Bú 'Ali Siná[46] (vie).

Nor wilt thou obstruct the (onward) march of death:
Nor wilt thou escape (thy appointed) Destiny.

There is no combating (the decrees of) Fate:
Therefore present thyself obedient to[47] its will.

If thou thy own choice to Destiny[48] resign:
Then indeed art thou in very truth KHUSH-HAL.[44]

43 The substantive here is used poetically as an adjective

44 *I. e*, Khush-hál, or happy conditioned

45 Arab writers say that Lukmán was a near connection of Job, that he was a man of particularly ugly exterior and a slave, but most wise and eloquent. He and the Æsop of the Greeks are said to be one and the same person, but the matter will bear a dispute. (Sale's Korán Súra 31)

46 Abú Siná was the son of a native of Balkh, who went to Bukhára, and was appointed a Government tax-collector to the reigning Amír, Núh Sámáni, (A D. 976—997). He married a native of the country, and had issue Abú Siná, the famous Oriental Physician (known in Europe as Avicenna). He studied Greek Philosophy with a traveller from the west, and the most difficult works on medicine with a Christian Physician. He next acted as private Physician to the Amír of Bukhára, and after a time went to Khíva, Khurásán and other parts of Persia. He died A.D. 1037. Abú Siná was the author of over 100 works, principally on medicine, a few on physics, chemistry, and metaphysics. (Lerch's Khíva)

47 "War-wra" lit: bring thyself towards

48 The datire post-fix "ta" has apparently been accidentally ommitted here in the K. A.

# ODE II.

## ON INTRINSIC WORTH AS OPPOSED TO PRETENSION.

K. A. p. 338.

O (bubbling, surging) torrent! that with such roar flow'st on;
(Tell me) why so soon art thou of stream devoid?

Let praise (rather) be the undaunted river's meed:
Who in its onward course will ne'er obstruction brook![1]

Although the paper-kite (in mid-air) soars on high:
Still were it a thing of life[2] 'twould soar without a string.

The parrot's tongue of speech a (human) tutor needs:
Else forsooth 'twould be less honour'd than the crow.

Ascend, O (mighty) sun! above the stars of Heaven:
That before thy face these (pretentious) stars may be eclipsed.

The essence of vitality will ne'er mercury forsake:
Tho' (men) it to flames subject, can it ashes (e'er) become?[3]

If it were not its lustre in the furnace-heat to lose:
In such case might the agate with the sapphire compete.[4]

When birds their wing-feathers gain, then they strive to fly:
No object can completion without apparatus reach.

In his youth would he (unconscious) doze, but in his (maturer) years:
The eyes of KHUSH-HAL KHAN awaken'd have from sleep.

1 Lit let there be praise for the courage of the mighty river
Whose course (lit. business) will no wise be obstructed

2 Lit: true

3 The element of vitality is so strongly fixed in mercury or quick-silver (a word which in itself embodies the ancient alchemistic notion of the vitality of mercury, that it was *silver* in a fluid state *quickened* by some inherent principle), that even at 70° Fahrenheit or 39° below the freezing point of water, it emits a vapour sufficiently strong to tarnish gold. In other words, that, although subject to a much greater cold than is sufficient to kill water, *i.e.*, congeal it and render it inactive and dead (as ice), mercury continues to retain its active power and vitality. Again, whilst water at 212° Fahrenheit is annihilated, and passes off as a vapour in steam, mercury is only similarly affected at 680° Fahrenheit. Mercury on being heated entirely volatalizes, and leaves no ash.

4 The lapidary's test, as applied to sapphire, shows that it is infusible before, and its "water" or lustre is unaffected by the blow-pipe, whilst agate loses its beautiful markings before a moderate heat, and is rapidly reduced to a glass-like slag.

# ODE III.

## THE SECRET OF HAPPINESS.

K. A. p. 339.

The Alchemy[1] of Joy let me reveal to thee:
('T is this): with evil men do not thou consort.

Be not evil-tongued, ill-manner'd, thinking ill:
If thy desire be that ill should not thee assail.

If thou dignity desire, thyself less than others deem:
Elsewhere is no advice superior unto this.

Show kindness to thy friends as far as in thee lies:
Good-will also bear towards thy (bitt'rest) foes.[2]

5. The warnings of the virtuous hear, thereon action take:
Repentance (and regret) for the profligate's[3] in store.

More heinous than neglected prayer, this omission is:
(Namely) the disregard of the counselling of four.

The spot where together in consultation sit:
Four ancient (and) experienc'd men, it they illuminate.

If with true fervency their hands in prayer they raise:
The door[4] of success and aid will to them be unclos'd.

To no work will those without consultation lay their hand
Who acquainted are with consultation's benefits.

1 "Al-kaimiá," the science of chemistry, is an Arabic word, and the root of the English one, Alchemy or Alchymy. It is the fancied art of changing, by means of a secret chemical process, base metals into precious. At an early period the desire of gold and silver grew strong as luxury increased, and men indulged the hope of obtaining these rarer metals from the more common. At the same time the love of life led to the idea of finding a remedy against all diseases, a means of lessening the infirmities of age, of renewing youth, and repelling death. The hope of realizing these ideas prompted the efforts of several men. To transmute metals they thought it necessary to find a substance which, containing the original principle of all matters, should possess the power of dissolving all into their elements. This general solvent, which *at the same time* was to possess the power of removing all the seeds of disease out of the human body, and renewing life, was called by the Greeks and Romans the Philosopher's Stone. (Encyclopœdia). To orientals it is still known as the Buta-i-Kaimiá, or the Plant of Chemistry. (Bellew's Afghánistán). They to this day believe in its existence. Burnes in his "Kábal" tells us that Nawáb Jabár Khán, brother to the Amír Dost Muhammad Khán, was, during his visit to Afghánistán in the autumn of 1837, engaged in alchemistic studies

2 "Dukkno" in the Pakkhto is a misprint for "dukkhmano"

3 Lit: unmusical ones

4 "War"

The pleasure which a simple courteous act confers:
So much doth not confer the bidding to a feast.[5]

If the treasures of Kárún[6] be (all) before thee heap'd:
With liberality on every side them fling.

Their wealth the foolish will behind for others leave:
But it will the wise in advance send on.[7]

Altho' for the foolish its rigours are pre-ordained:
Still will they not become acquainted with the Truth.[8]

In proportion as the (outward) friendship of the world is great:
So in its heart are ill design and knavery (hid).

'Mongst (men) ne'er would have been such clamour or such strife:
Had each amongst them all [9] with his fate contented been.

Altho' like Hátim [10] thou be'st lavish of thy gold:[11]
Still regard not (others) as to thee a single doit[12] in debt.

The more evil that befalls the vile so much the better 'tis:
Yet clemency and mercy (no less) great charms possess.

This fleeting (passing) world is not of such account:
That after it the wise should with their utmost power strive.

Should thy life,[13] thy wealth (aye) or aught else forfeit be:[14]
(Still) stedfast ever stand in friendship's (loving) work.

Nor outwardly nor inwardly for blessings ingrate be:[15]
On the Lord of Mercies thy affections ever fix.

If thou happiness desire, consent thyself to toil:
For without toil doth no one ease attain.

E'en if disease thee bring unto the verge of death:
If medicine can (only) be had for asking, do not thou it accept.[16]

Altho' Destiny thee cast into the lion's jaws:
(Even) in the lion's jaws forsake not fortitude.

(For thyself) betimes of good deeds a treasure hoard:
These few days of life to thee opportunity afford.

5 Lit · full plate
6 Vide Ode I, Note 24
7 *I. e.*, make to themselves friends of the mammon of unrighteousness, and gain by charity and alms a place in Heaven
8 A Súfistic allusion. "Hakíkat" is the fourth and highest degree of Súfism. In it the Súfi attains to a full or true knowledge of God "the Truth"
9 "Sarah"
10 An Arab celebrated for his generosity
11 Lit: doest kindness with thy gold-pieces, doubloons, gold mohurs
12 "Damri," a coin worth one-eighth of a pice, or three-sixteenths of a farthing The doit was an old Scotch coin worth about half a farthing; it is usually pronounced dite, and occurs in Pope's Poetry. (Webster's Dictionary)
13 Lit: thy head
14 Lit: go
15 "Kufran" (Arabic) ingratitude
16 This is an extreme illustration of the advice given in couplet 21

25 Apply not thou thy lips unto forbidden wine:
But openly take a thousand lives (when sanction'd) by the Law.[17]

If there be in this world life (worth calling life) 'tis this:
When mention is made of a man's fair deeds.

Such ease as with the ascetics' mat consorts:
Is not (experienced) by the monarch on his throne.[18]

28. (Therefore) may Heaven grant to KHUSH-HAL such a death:[19]
That e'en his tatter'd rags may not the dead-washer's vail[20] become.[21]

## ODE IV.

### THE MYSTERIOUS WORKINGS OF PROVIDENCE.

A p 341.

When I the component parts of creation scann'd, (methought):
Fool enter'd I the world, from it will go a fool, alas!

A veil intervenes, (Heav'ns) mystery unreveal'd abides:
So vast the treasury and subtle the decrees of Fate.[1]

17 Lit. Apply not thy lips to water which is not lawful
Commit by day a thousand murders by the law
The purport of this couplet is that the Moslem should strictly conform to the Sharíat or Holy Law, in that he should not taste wine, and in that he should exact strict retaliation for murdered relations agreeably to the law of Kisás (or retaliation), as laid down in the Korán, Súra II (Sale p 21). Moslems do not consider taking life thus as murder; their law allows the individual to put the individual to death in any manner and at any time he may be able to do so, whereas our law vests this power in the State alone

18 Lit: is not on the throne of monarchy

19 Lit: migration (from this world)

20 An old English word signifying wages, perquisites. In Afghánistán the clothes of the deceased are the perquisites of the person who washes the corpse previous to burial Lit: that his clothes may not be left for &c.,

21 The purport of these two couplets is that the poet desires the ascetic's life of poverty and his death in utter destitution

1 Lit: a veil comes between; comprehension from the matter remains (perplex'd)
So great the purses (*i e.*, resources) and Intelligence of the Heavens (*i e*, Fate)
The allusion is to the "M'iráj" or Journey to Heaven, of the Prophet Muhammad, mentioned in the opening verses of the 17th Súra of the Korán. "The tale is one," writes Muir, "in which tradition revels with congenial ecstasy." Amongst others one tradition is that when the Prophet was about to view the whole glory of God and the mystery of the Heavens, a veil was, owing to his impatient anxiety to gaze upon them, suddenly interpos'd, which concealed them effectually and entirely from his view

3. Creation's scheme's a mighty mystery[2] if thou thereon reflect:
Nowise hath seer or saint[3] (the clue to) its whole mystery obtain'd.

Tho' one be born[4] from (pious) Noah 'neath the flood's waves he sinks:[5]
Whilst (impious) Azar's son[6] finds immunity from the flame.

5. This is the work of a not earthly[7] King: God doeth as He wills:
(Meanwhile, view) all parents here (at the event) distraught.

Is it a result of Time's caprice or of aught else beside,
That good are born from bad, from vicious sires a virtuous race?

Tho' thou may'st become so wise that thou canst Angels teach:
Still thou 'lt ne'er comprehend Creation's wond'rous scheme.

If some be damn'd, some sav'd, some saint like, some deprav'd.[8]
Behold them! contemplate! beyond, venture not a breath.

2 Lit: creation is a mighty scene of labor
3 "Wali" amongst the Súfís is one who has abandoned the world and attained perfection
4 Note that "Zegedal" is one of the intransitives which has only the contracted form in the Tenses of Present Time. Vide Trumpp's Grammar, § 122 (*a*)
5 Lit. is annihilated in the storm
6 The Patriarch Abraham, the son, according to our Bible, of Terah, but in Arab tradition his grandson, and the son of Azar The Jewish traditions make Terah captain of the army of Nimrod, King of Babylon. The Korán relates that after Abraham's abandonment of idolatry, he broke all the idols in the temple of his father, and for this was brought before Nimrod, who, as commentators state, ordered a large space to be enclosed in Kutha (which has been identified with the ruins of Towibah, immediately adjacent to Babylon) and filled with wood The wood was set on fire, and into the midst of the flames Abraham was cast. He was, however, preserved by the Angel Gabriel, and the fire only burnt the cords with which he was bound. Indeed it miraculously lost its heat, and became an odoriferous air, whilst the pile changed for him to a pleasant meadow, though it raged so furiously otherwise that about two thousand idolaters were consumed by it. The origin of this Jewish tradition appears to be the verse in Genesis (Chapter XV, 7), in which God is said to have brought Abraham out of "Ur of the Chaldees," translated by the Jews as *out of the fire of* the Chaldees, taking the word "ur" not for the proper name of a city, as Sale remarks it really is, but for the Chaldæic word "aor," signifying fire. The Eastern Christians also credit this tradition, and commemorate the event by a festival of their Church. (Sale's Korán. Súra 21, and Smith's Dictionary of the Bible). Dr. Wolff, as against the theory that the 'Afgháns are of Jewish descent, asserted that "aor" was the only Hebrew word in the Pakkhto language; but Dr. Trumpp in the Preface to his Pakkhto Grammar shows that even it is of Zend origin, being derived from "atar," fire
7 Lit: another
8 Lit: If some be rejected, some accepted, some made pleasing, some ill-favored
Behold and gaze on them, but draw not a breath more than this
*I. e.*, do not attempt to discover *the reason*

K. A. p. 341.

9. Thou, KHUSH-HAL, thy head in worship bow'st,[9] and sayest[9]
"I pray:"

But glancest[9] not at thy soul, in which Lát and Minâts[10]
un-numbered (sit).

## ODE V.

### THE BASE.

K. A. p. 342.

If base men were not (sin and) evil to commit:
What else could they do (tell me) beside, the base?

Virtuous (deeds) do not thou from them expect:
How could they ever act virtuously, the base?

When another's weal (and welfare) they behold:
Into (envious) tears they themselves dissolve, the base!

If thou them accord a place within thy breast:
Thy (inmost) soul they 'll (wound and) lacerate, the base!

Depended it upon my prayer (alone I 'd pray):
"Right soon (in his wrath) may God strike blind the base!

So that the world of them might (straightway) be relieved:
I would that God would cause (forthwith) to die, the base!"

7. Like the white-ant (in very sooth), KHUSH-HAL!
They wing[2] (at length) their (fatal) flight, the base.[3]

9 These 3 verbs in the original manuscript are in the 2nd and not (as in the K. A) the 3rd person singular

10 Lát and Minát, two idols of the ancient Arabs. They were destroyed by the early Moslems 629 and 630 A.D.

1 Lit: mouth

2 Note the idiomatic use of the Pres. Participle as a substantive with "kawul"

3 The allusion is to the fact that directly the flying ants get their wings and fly, they fall a prey to the birds of the air This couplet is a reply to the preced-

## ODE VI.

### IN PRAISE OF WINE.

K. A. p 342.

A profess'd carouser I, from me sobriety do not crave:
I grasp the (oft) fill'd goblets from morn[1] till (dewy) eve

Who is he that will compare the sun's beauty with thy face (my love!).
The sun's as 'twere a rushlight,[2] whilst thy charms[3] vie with the dawn.

Veil[4] not (thy eyes), Ascetic! from viewing (a maid's) fair face:
Since such a deed is in the Code of Love allow'd.

In the day of grief, Cupbearer! wine into the goblet pour:
So that it may sparkling foam within the (crystal) glass.[5]

Up Censor! KHUSH-HAL hath come: prepare thee for the fray!
Lave thyself in wine, since ablutions are the true Moslem's[6] arms.

## ODE VII.

### THE UNCERTAINTY OF LIFE.

K. A. p 342

Each moment like the Zephyr[1] doth life onward speed:
(Therefore) each moment should man bear death in mind.

Since the basis of his life dependeth on the air:
What reliance can we place on this (present) life?

The earth of Adam is with the streams of grief made moist:[2]
'T was leaven'd by God's power in the space of forty days.

Prophets and saints have (all) gone down into the tomb:
Peradventure thou wilt say: "They no existence had."

1 For the gender of "Sabá," vide Trumpp's Grammar, § 9 (3), p. 29
2 Lit: lamp
3 Lit: perfect beauty
4 "Pokkhal" or "poshal," to conceal
5 Lit: the wine may rise in the glass with a fine lustre
6 Lit: of the faithful

1 Lit: the wind
2 Refering to the Moslem account of man's creation Korán Súras 22, 35, 96; (Sale's translation pages 274, 358, 494). The literal rendering of the 2nd line of this distich is "By God's Providence, forty mornings leavened it"

K A. p. 342

Nought is Being in this world, if thou it survey ·
Since therein have none their (heart's) desire attain'd.

If thou desire eternal life, unto thee I say.
Wage a continuous warfare[1] with thy (fleshly) lusts.

The way-farer in proportion to the road which 'fore him lies:
In proportion (due), takes provisions for that road

Come! from other (objects) thy heart disse'er KHUSH-HAL:
Thy soul (e'er) joyful keep with hopes of seeing God

## ODE VIII.

### ON THE CARPING CRITICISM OF THE WORLD.

E A p 348.

No wise will thou escape the gossip[1] of the world:
Altho' thou in thy bearing with the angels vie

If in thy youth thou 'rt continent, (of thee) it will say·
"Incontinence hath he gi'en up with ashes on his head."[2]

If in thy old age thou 'rt incontinent, (of thee no less) 'twill say:
"With his grey beard how acteth he, the insensate dolt!"[3]

If thou withhold thy tongue from words and silent be:
At once 'twill thee nickname. "The beast of the threshing floor"[4]

If thou ope thy mouth to every one, (at once of thee) 'twill say:
"He jabbers but he hath no brains within his head."

If thou live secluded from society, 'twill say:
"Perchance he thinks himself above[5] such folk as we"

If thou visitest each several (neighbour, of thee) it will say:
"From night to morn he roams (beggar-like) from door to door"

If thou gain much wealth, and it not on thyself expend:
Thy very son will thee a stingy wretch nickname.

3 "Jahád" "Jahád-i-akbar," or the greater warfare, is against the lusts of the flesh "jahád-i-asghar," or the lesser warfare, is against the infidels (Johnson)

1 Lit mouth
2 *I e*, in sorrow, having been driven thereto by its consequences
3 Lit stupid ass
4 The allusion is to the muzzling the cattle that tread out the corn
5 Lit does not see himself good enough for us. This is a very common idiom in colloquial Pakkhto

9. If on every one thou lavish (all) thy gold :
(The world) will of thee say : 'T is the gains of fraud this wealth."

10. If thou growest rich, thou 'lt be called by Kárún's[6] name :
The poor man will be called an idiotic wretch.

If thou art valiant with the sword and brandish it with skill : [7]
It call'th thee a crazy loon, perchance a maniac.

If in the fray thou lag, and (patient) bide thy time :
It says : " He screens himself, he's a coward and not brave."

15. If thou wear gold-lace and brocade, and take thought[8] for thy garb,
It says : " This a woman's habit is, and nowise a man's."

If thou wear simple[9] garb, of thee (no less) it says :
"This folly doth a miser or a churl befit."

If thou in every country roam, unto thee it says :
"Desire for gain leads him to traverse every route "[10]

If thou sit at home and no-whither go :
It says : " He sits at home like any (simple) lass."

20 If thou wed (a wife) against thee it spreads abroad :
" When free he was not happy, now hath he ta'en a troublous road."[11]

What of these ? a thousand (quips and) taunts like these abound :
Should I them record for thee, a volume I should fill.[12]

22 Why should thou and I be accounted aught in any's mind ?
The Prophet (himself) did not the world's remarks escape.

6 Vide Ode I, Note 24
7 Lit : if thou art skilful with the sword, and cause it to dance. "Maranai" combines both the idea of bravery and skill
8 Lit : trouble, "Di" in this line is a misprint for "da"
9 Note "súdah," being an adjective borrowed from the Persian, does not inflect to agree with the feminine substantive plural "jáme." Vide Trumpp's Grammar. § 90
10 "Ler" for "lár" by a process known to Oriental Grammarians as "imála," *i. e.*, the substituting in writing or pronunciation zer for zabbar, or álif, *e. g.*, kitáb is by this process pronounced kitíb (Johnson)
11 " Pa balá sar shuh." This idiomatic meaning of "sar kedal" is found in Ode XX, Couplet 6, Chaman-i-Be-Nazir Ode XLIII, last line, Sháhzáhdah Bahrám Couplet 585
12 Lit : make

# ODE IX.

## THE POET'S SERVICES TO THE PAKKHTO TONGUE.

K. A. p. 345.

When in Pakkhto Poetry I my standard rais'd:
The World of Words did I on my war-steed subdue.

The glow-worm was (anon) the hero of black night:
But like the morning-star did I eclipse his feeble light.[1]

The heart's secrets cannot in one's own breast be lock'd:
Although them (thus) to keep (oft) my tutor me advis'd.

Alone in the Present or the Past did I no pleasure[2] find,
Until[3] he unto me the zest of authorship disclos'd.

The Odes of Mirzá,[4] I into my wallet cramm'd:
I smiled at Arzání, (of) Khweshkai's (clan and) Zamand's (race).[5]

Although Daulat[6] was and Wásil[7] and many more there were:
In Poesy have I laugh'd at the beards of this whole crew.[8]

Those who used to munch (afore-time) barley-cakes,
For them have I prepared (sweet and) sugary buns.

Rubies and pearls poetic for them together have I strung:
And ruinèd have I the (whilom) pedlar of glass beads.

Heaven-born's each word of mine or inspir'd 'tis:
So that most euphonious Idyls I have writ.[9]

By Tropes and Metaphors and expressions nice:
Have I in various ways (my mother) tongue improv'd.[10]

1 Lit: exhibited myself against him
2 The orig nal manuscript has "hastí," existence, for the "fáida" of the K. A
3 The K A has "tsah" a misprint for the chi (*i. e*, tso chi, until) of the original manuscript.
4 An Afghán poet, known as Mirzá Khán Ansárí, who flourished *circiter* A.D. 1630. There is just a tinge of jealousy in this line, as Mirzá's effusions are considered by Raverty to be more sublime and grander in conception than those of any other Poet (Afghán Poetry, page 54)
5 Mullá Arzání flourished *circiter* A D. 1550, and assisted the famous Baízíd (Ansárí) in his heretical writings He is the earliest Afghán Poet, whose date has up to the present time been fixed. His ancestor Khweshkai was son of Zamand (see Táríkh-i-Murass'a, Trec I) The Khweshkai clan resides (apud Dorn) on the River Tarnak, (north-east of Kandahár), Ghorband (north of Kábal) and elsewhere.
6 A Poet who wrote in Pakkhto, and is supposed to have been a Hindú
7 I cannot trace the Poet Wásil. It is probably a *nom-de-plume* ("He who hath met his mistress") like Ashraf Khan's "Hijrai." (The Exile) · and Kázim Khán's "Shaidá," (The Love-lorn).
8 Lit: of every one
9 Lit · the exact number of feet according to the scansion of metre. The Khatak3 regard Khush-hál Khán as "The Father of Pakkhto Poetry," but are not strictly correct in doing so, (vide couplets 5, 6,) the real truth probably being that both he and Mirzá, who was cotemporaneous with him (vide supra, note 4) considerably improved its style
10 Lit: imparted sweetness to

E A. p 343.

11. On virgin themes have I Pakkhto verses writ
After the fashion of Shináz[11] and Khujand's[12] bards.

All the trees in the grove (of my verse) ingrafted are:
(For sober) truth have I on metaphor engraff'd

I care not for praise or blame,[13] nor such a Poet[14] I,
That reluctantly should folk[15] take pleasure in my rhymes.

In the Persian tongue is my tongue vers'd as well:
(Whilst) in the Pakkhto tongue folks exceeding glad I've made.

15. Fools to amuse[16] one need but simply wag one's head·
But men competent to judge[17] have eulogized my verse[18]

He who cannot bring his heart these my verses to approve.[19]
Must be with envy ripe,[20] or else a (sorry) fool.

Fools are like the crows, a filth-devouring (race):
But the green paroquets delight themselves in sweets.[21]

No profit and no object mine in wooing thus the Muse.[22]
Love ('t is that) hath around my neck this halter flung.

In the poetic strife none 'th o'er me the mastery gain'd[23]
By my own genius"[1] I've the most finished Poets sham'd[25]

20. O Heart! since thou the pursuit of poesy did'st elect:
Both trouble hath been thine, and joy—if thou reflect.

Thy joy (is) this: that thou art the Poet of the Age[26]
Thy trouble: that with thought thou hast thyself o'ertaxed.[27]

Every man till Doomsday will in this world remember'd be:
Whom God hath in his mercy caused to be renown'd.

23. O Love! more worthy thou than the Emperor Aurangzeb[28]
Since KHUSH-HAL'S head 'mongst men thou hast uprais'd on high.

11 Reference is here made to the Irání Poet Shekh S'adí, of Shiráz, the Prince of Persian Moralists. He was born 1175 and died 1292 A.D at the advanced age of 117 years

12 A city of the Khánát of Kokán (the ancient Farghnáa) Reference is here probably made to the Turání Jamál-ud-dín Sitan, an exegitical teacher and Súfí poet, who took up his abode at Khujand, in Turkistán, from A.D 1230 to 1242 (Vambery's Bukhára) Khush-hál Khán desires here to say that he had raised Pakkhto poesy to the level of Persian and Turki poetry

13 Byron writes
I seek not glory from the senseless crowd·
Of fancied laurels I shall ne'er be proud.
Then warmest plaudits I would scarcely prize·
Their snares or censures I alike despise

14 Lit man 15 Lit any 16 Lit in the fate of fools 17 Lit wise
18 Lit words 19 Lit· he who hath offended his heart, &c 20 Lit. full of
21 Lit will fulfil their heart's desire on sugar 22 Lit. this business
23 Lit held my wrist in this matter, *i. e.*, poetry
24 "Pa zor." Lit by force
25 Lit freed my wrist from (each) leading man (*i. e.*, poet)
26 Lit eloquent one of the age
27 Lit made thy mind turbid
28 The Moghal Emperor of Delhi at the time the Poet flourished. Reference is here made to couplet 18½

## ODE X.

### THE ART OF POESY.

K. A p 346

Like as for the arrow an archer is requir'd :
So for Poesy a Magician is required.

In his Mind's hand continuous the scales of metre held:
A stern critic[1] he, if it be a foot too short or long[2]

The Bride of Truth should he upon her black palfrey[3] mount :
O'er her unsullied face the veil of Trope held down.

To the view from her eyes should she (constant) flash[4]
A hundred oglings, and coquettish, winning looks.

5 Artistic ornaments[5] should he of various hues upon her heap :
And her with the sandal-wood and safflower[6] of Metaphor adorn.

Anklets should he place of Alliteration on her feet :
Rhythm's neck-let on her neck, a long (drawn out) mystery.

7 Possessing (in addition) sly-looks of meaning hidden deep.[7]
From head to foot throughout, her whole form should be a mystery complete.

* This is perhaps the most finished Ode in the Kalíd-i-Afghání

1 Lit a tale-bearer

2 Lit if the weight (or metre) be a grain (torai) too much or too little. Torai is the *black* speck on the Rati or red-seeds of the Abrus Precatorus a leguminous creeper. These seeds are used as weights to weigh gold and opium, both valuable commodities A single seed is of almost no weight whatsover ; the weight of the black speck on it must therefore be infinitesimal

3 Allusion is here made to the black ink with which the poet writes

4 Lit exhibit the blandishments of her eyes

5 Lit jewels of the art (of poetry)

6 Sandal-wood oil is used for the hair, and safflower for the lips

7 Lit Possessing the wink of fine distinction of meaning. The idea is that as the meaning of a wink is hard to discover, so should a poet insert into his odes verses of subtle import, so as to puzzle the reader ! The student will understand that throughout this ode the art of poetry is compared to the art of preparing a bride for her marriage

# ODE XI.

## TO A SELF-CONCEITED CRITIC.

E. A p 347.

O thou with thy own (crude) surmisings craz'd [1]:
Destin'd ne'er to comprehend (nor to attain) the truth! [2]

No grain art thou that thou a kernel shouldst possess:
O useless (mass of) chaff! of (solid) grain devoid!

To thy own failings thou stone-blind hast become:
O quick thou to spy out[3] of others the mistakes!

Altho' its perfumes may wafted be abroad:[4]
Is the wood-aloes[5] (still) than the ebony[6] more choice?

O peacock! never with the paroquet canst thou vie:
Altho' (great) elegance of form thou may'st possess.

Tho' on (timid) pullets thou can'st (downward) swoop:
Still for this (alone) no hawk art thou, O kite!

The bride who beauty's charms nowise doth possess:
On her of no avail are pearls and rubies (choice).

Draw nigh, and in the glass thy countenance behold,
That unto thee thy face may truly be display'd.

(To thee) doth KHUSH-HAL Khatak (loudly) cry "Avaunt!" [7]
To thy dissembling ways and to (thy hollow) cant.

1 Lit: raging
2 Lit: despairing of attaining reality
3 Lit. to spy on
4 Lit: its spyings are produced
5 More strictly the Agaleachum, a very soft resinous wood of a highly aromatic smell, brought from the Islands of the Indian Archipelago, and burnt as a perfume. It is much prized throughout the East. The tree is said to be void of it when in a healthy state, and only to exude this resinous substance when in decay, or even after it has died. This makes the poet's simile here more forcible, as he is writing of a man who cannot see the beam in his own eye, whilst he strives to take out the mote which is in his brother's eye. The wood-aloes has no connection with the common aloe. (Balfour's Cyclopœdia; Webster)
6 A species of hard, heavy, durable, and very valuable wood, principally obtained from Madagascar and Ceylon. The most usual color is black; the true ebony is that color and of so deep a hue as to be used to personify blackness (Balfour; Webster)
7 Note the original construction

# ODE XII.

## EXHORTATION TO PRAYER AND FAITH.

K A p 347

O Friar ! in thy prayers faint-heartedness I descry :
Therefore hast thou from (God's) marriage-feast omitted been.[1]

God's mercies varied are and everywhere abound :[2]
To him who seeketh Him no hindrance offer'd is.

In this present life whate'er is sought for that is found :
Yea ! (the suitor) gains a portion 'yond his prayer.

How (e'er, I ask) will he the luscious honey[3] gain
Who the dread sting of the honey-bee avoids ?

5. Now betimes should'st thou for the physician send :
How much longer in the world wilt thou live on with wounded breast[4] ?

In no creed have I sincerity descried :
I am with the Creed and Faith of all acquaint.

With each shaft as I was pierc'd I (straight) thereon did find,
That each shaft into my frame was from my own quiver (sped)

From others no concern, no fear have I of ill :
So long as sin doth not from my proper self accrue.

9. There is no zest, KHUSH-HAL ! in the promis'd kiss :
If thou 'rt enamour'd of my lips, (my love !) to me draw nigh.

1 Lit hast thou departed from the distribution of the marriage food. "Khwanai" is in Pakkhto the food sent by a mother to her daughter the morning after her marriage. I am indebted to the Reverend T. P. Hughes for this note
2 Lit are
3 Lit the sweet things of honey
4 Lit with a wound in (or of) thy heart

# ODE XIII.

## QUESTION AND ANSWER.

K A p 348

To-day I to my tutor a few queries put
With answer to each query he did me dignify.

Quoth I "Who is he that is for aye unchang'd?"[1]
Quoth he "For aye unchang'd is the Glorious God!"

"Who is he that is for aye unstable in his state?[2]
"The (weak) sons of Adam are subjected to this fate."[3]

"What is the source of ease?" Answer'd he "Three things:
Health of body, peace of mind, and the good things of this world"

"What man of my friendship most worthy is?" quoth I:
"He who doth not harbour treacherous intent"[4]

"What career should the young man in his youth pursue?"
"Unceasingly of knowledge the engrossing pursuit"

"What course should the old man follow in his age?"
"His actions should he ever with discretion frame"

"What man," quoth I, "will always (highly) be esteem'd?"
"Whosoe'er nowise from any asketh aught."

"From whom ought one never one's expectations to withdraw?"
"From him whose birth and deeds alike (both) noble are"

"What are the most renown'd achievements of this world?"
"They all Romances are: Dreams, aye! Phantoms (of a Dream)."

"What contest and what strife ever seemly are?"
"Such are of knowledge the disputings and debates"

"Who's he that speaketh truth and yet lightly is esteem'd?"
"He who continuous of his own virtues prates."

"Who is rightly styl'd bereft of joy (in life)?"
"Every one around whose neck a large family doth cling."[5]

"Whom should a man (truly) fortunate esteem?"
"He who with his wealth doth liberally act."

1 Lit in the same state
2 Lit in various states
3 Lit state
4 In the text "tayat-ál" appears for "tayat," with the view of keeping up throughout the final letter "(l)" of the ode
5 Lit., on whose neck is, &c

K A. p. 348

15. "What man is he who 's worthy to be praised ?"[6]
"He who with (true) cheerfulness doth (his goods) bestow."

"How from a vicious friend shall I myself set free ?"
"Unceasing do thou him for money importune"[7]

"Whom should I ever with mistrust and fear regard ?"
"He unto whom are both right and wrong alike"

"What are to a mortal dearer than his life ?"
"His creed and next the wisdom of this world."

"What is it that thereby (a man's) wisdom is made void ?"
"False vauntings (and false boasts) and assertions false."

20 "How at all events may boastings be made good ?"[8]
"Requisite is gold, and youths who their lives will sacrifice"[9]

"What is it that of generosity's the mark ?"
"Clemency (and moderation) in the hour of success."

"How unto Heaven can I wing my flight ?"
"This on virtue's plumage and pinions depends"

"What career is (that which) is of all the best ?"
"That which virtuous is and in honest deeds abounds."

"What ought I to do a physician (ne'er) to need ?"
"Eat little, temperate live,[10] and but little sleep."

25. "What must I do that of me all may enamour'd be ?"
"Speak not what is false, nor engender strife"

"Of whom should I in an undertaking counsel take ?"
"Whosoever may to Perfection[11] have attain'd"[12]

"To whom befitteth it a kindness not to do ?"
"Those who foolish are and of vicious tastes"[13]

"What man ought one to denominate one's foe ?"
"Whosoever feels at thy success aggriev'd"

"With whom should I intermarry and make friends ?"
"Whosoe'er (in life) hath a lower station than thyself."

6 Note the inflection of the gerund used substantively
7 Note the idiomatic use of the gerund with "kawal" as a substantive
8 Lit come to a head
9 Lit as warriors
10 An euphemism for the original, which will not bear translation
11 *I. e.*, to a perfect knowledge of God, such as Súfís who have passed through all four degrees of their mystic faith
12 Supply "wí" in the Pakkhto. The auxiliary of the Compound Past Tenses is often omitted in Pakkhto Poetry
13 "Ghair-sál" a man of evil habits *or* of low birth.

K. A. p 348.

"What man can one justly a Moslem style?"
"Whosoever doth in sin not pleasure take."

"What object" quoth I "is a Paradise on earth?"
"A wife[14] who gentleness and beauty doth possess"

"What are these verses[15] of the Khatak, KHUSH-HAL?"
"They all (choice) pearls, agates, and rubies, are."

## ODE XIV.

### THE POET'S LAMENTATION FOR HIS OWN SINS, AND THE IMPOSTORS OF HIS AGE.

K. A. p 350.

Through anxiety I cannot sleep, wide awake am I:
Therefore unto the world I night-vigils seem to keep.[1]

Mountains, aye (very) mountains,[2] do I recall to mind of guilt.[3]
Thereon before my God repent and pardon crave.

On my lips are prayers for grace, but in my heart are evil thoughts:
Therefore at my prayers for grace I feel shame-fac'd (and asham'd)

The actions of the Shekhs[4] of the present time I watch'd:
When awhile with them I sit I of them feel afraid.

Though their actions are not Godly thank-offerings they accept:
At the piety of these false Shekhs with surprise I stood aghast.

Such spoil as these (false) Shekhs, God's name loud repeating, filch.[5]
Could *I* at (such) plunder, such (bare-fac'd) pillage feel rejoic'd?

14 The word employed is a Khatak one
15 Lit words

1 Lit: I became a performer of the "tahajjud" The "tahajjud" is one of the three voluntary (Arabic "nafal") prayers of the Moslem day and is said after midnight (Hughes). The word Vigil ("devotion performed in the customary hours of rest or sleep" Webster) aptly translates "tahajjud" here!
2 There is also another form of this plural "ghra-ah"
3 Note that reference being to quantity or degree, the substantives are placed in apposition. Vide Trumpp's Grammar, § 181 *a* (1)
4 Vide Tarikh-i-Murass'a Chap II, note 16
5 Lit this plunder which the Shekhs with loud repetition of God's name (zikr) make. One of the duties of certain orders of Sufi votaries is to repeat the name of God day and night continually, calling out 'Yá hu! Yá hak Lá iláha illa hu!" till they work themselves into a state of delirious ecstasy, which the orthodox call "Majzúb" For further particulars see Vambery's Travels in, also his Sketches of, Central Asia

To them do I abandon such sanctity as this·
At Doomsday may I rather in the array of heroes[6] stand.

8. I KHUSH-HAL, Khatak, the fame with fiery ardour seek.[7]
Which, patent to the world,[8] risks its life[9] in war.[10]

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## ODE XV.

### CONJECTURES AS TO A FUTURE STATE.

K. A. p. 351.

Perplex'd am I, I wot not what I am, or shall become:
Whence I came, and whither after all shall wend (my way).[1]

No one hath brought back news of those who have gone before:
Howe'er so much from every one of their fate I enquiry make

Here whomsoe'er I meet,[2] to-night in this (wayside) hamlet[3] rests:
(But) I perceive that all at length from it in turn depart.

The world a (round) basin is, like to an ant am I:
Amaz'd I in it roam, and struggle hands and feet.

5. When I survey the world and the projects of mankind[4]
They all are children's games which like them I also plan.

Be it thy money or thy land, with which thou art engross'd:
I them both account but a phantom and a dream.

7. Tho' thy black-locks are turnèd grey, thy passions are unchang'd:

Rely on it, KHUSH-HAL! I wrongly style thee[6] man.

6 This is one of the meanings of "rind." (Vide Johnson's Persian Dictionary *in verbo*) Its employment here is authorized by the next couplet
7 Lit: sacrifice myself to
8 Lit: openly
9 Lit: trifles with its head. The Persian Infantry of the line are called "Sarbáz," or head-riskers
10 Lit: with swords
1 Lit. go afterwards
2 Lit. whosoever is seen (by me)
3 *I. e.*, this world
4 Lit. I account their departing, &c. Vide Ode V. note[2]
5. "Wukí" in the K. A. is a misprint for "wugí." also (couplet 6½), dá wárah for "dwárah"
6 Lit place upon thee the name of, &c.

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# ODE XVI.

## THE POET REVIEWS HIS LIFE AND FORTUNES.

K A. p 351

Thanks to God[1] who from non-entity me into being called :
And made me no other species from Adam am I born.
Like all my ancestors I profess Muhammad's creed ·
The mission of his Four Colleagues[2] do I co-equal hold[3]
This do I aright conceive · that all four sects are right ·
Whilst firmly I hold to the sect of Hanafí[4]
Great respect within my heart hath God[5] for Holy Doctors plac'd :
But little respect in me hath he for modern Shekhs infus'd
No sot, no (rakish) gambler, no debauchee am I :
No Kází[6] and no Muftí,[7] whose only heed is for their bribes.[8]
Mine's the Destiny of the sword,[9] a Pakkhtún am I by birth :
And of a lineage that nor wealth nor followers lack[10]
My Sire[11] was in a gory shroud entomb'd,[12] like my fore-fathers all :
In their revenge[13] have many died whose blood the world hath drench'd[14]
My father Shahbáz Khán was in bounty Hátim's peer ·
A lion-hearted chief, more skill'd than Rustam[15] with his blade.

1 Lit I am indebted to God
2 The term "Chár-Yár" is synonomous with Súní, the grand division of Moslems who regard the *four companions* of Muhammad, *viz*, Abu-Bakar, 'Umar, 'Usmán, and 'Alí (who were also the four first Khalífas) as of equal dignity The Shiás, on the contrary, give the superiority to 'Alí as the son-in-law of the Prophet
3 Lit generation by generation have I come down a Musalmán of Muhammad's creed.
The mission (lit. business) of his four companions I confess to be amongst themselves altogether equal.
4 The Sunís are divided into four chief sects, the Hanafís, Málikís, Sháfís, Hanbalís
5 Lit He
6 Vide Ganj-i-Pakkhto Tale XVIII, Note 7
7 The Muftí is one whose exposition (fatwa) of the Shari'at, or Muhammadan Law, has the authority itself of Law
8 Lit whose gaze is on the number of their dirhams. Vide 'Abd-ur-Rahmán Ode VI, note 10
9 Lit He (*i.e* God) hath given me, etc
10 Lit. from my father to my grand-father I am not without, etc
11 Vide couplet 8 Martyrs, *i e* those who fall in battle, &c, are buried in their clothes as they die, without the usual "ghusl" or washing of the corpse Sháhbáz Khán (the Poet's father), Yahyá Khán (his grandfather), and Ako (his great-grand father) all died violent deaths The first fell in fight against the Mardans of Yusafzai the second was murdered by his son. Alam Khán, and the third by the Bulák clan at Pír Sabák, between Akora and Nuoshera, but on the opposite bank of the River Kábal.
12 Lit: went to the grave
13 Lit for them
14 Lit hath gone throughout the world
15 The Persian Hercules. He was the son of Zál (by some identified with the Achœmenes of Herodotus, who was the progenitor of the most noble of the Persian families, the Achœmenides, which gave many kings to the Kaiání dynasty, and

K. A. p 351.

9. Firm and stedfast in God's law, ever virtuous were his deeds:
No man of letters he,[16] still than the wisest was he wise.

10. How fitly Yahiyá Khan—may he rest in peace!—can I extol?
My grandsire he, like Yúsaf[17] from head to foot well form'd.

Were another mounted, he afoot, of equal height they'd be:
Of lofty stature he, and in due ratio brave.[18]

Another forefather mine, Malik Ako,[19] who first laid
The foundations of the still-existing Khatak fame.[20]

Thirty years have sped since my sire a martyr fell:
The Yúsafzais him slew,[21] in Sama[24] I lit (the avenging) blaze.

to which Cambyses, Cyrus, Darius Hystaspes, and Xerxes belonged), Governor of Sistán, and his wife Rúdába, a Princess of the Royal family of Kábal, and is said to have been descended from Zohák, the fifth Peshdádián king He extended the Irámi rule to the Oxus, freed on one occasion his sovereign, Kai Káús, the second Kaiání King, from the captivity of the king of Mazandarán, the Deo Safed, or White Demon, (probably some European prince of the North—' Russia), both of whom he killed, and on another, from captivity in Syria He subsequently repelled a Turání invasion, and drove the invaders under King Afrásiáb, probably the Greek Astyages, across the Oxus. It was in this expedition that he had a combat with his unknown son Sohráb, the fruit of one of his early amours, in which he gained a victory that embittered all the joys of his future life It is pathetically related by the Persian Poet Fardausi He in this and the succeeding reign of Kai Khusrau (the Great Cyrus) waged many wars against Afrásiáb, who at length fell into his hands and was put to death, whilst Samárkand and Bukhára were annexed to Irán. Kai Khusrau appointed Rustam hereditary governor of Kábal, Zábálistán, and Nímroz In the reign of Gushtasp (Darius Hystaspes) he defeated and killed the heir-apparent Isfandiár (? Xerxes I), and at length himself, in the reign of Ard-Shír Drázdast (the Greek Artaxerxes Longimanus), fell a victim to his own brother's treachery The king on Rustam's death invaded his territory, and put all his family to death Besides the above the most prominent deeds of Rustam were the taking of Kil'a Safed near Shíráz in the reign of Manúchahar, (the 7th Peshdádí monarch), his combats with Afrásiáb, Pilsám, Búrzú (his unknown grandson, and son of Sohráb), and his capture of the kings of Barbary, Egypt, and China Sir John Malcolm (in his History of Persia, Vol I, p 236) gives detailed reasons for identifying the Persian hero with the Artabanus of Herodotus (Malcolm's Persia, Herodotus)

16 Lit he had not writing and reading

17 Joseph, who is represented in the Korán as of exceeding beauty. Vide Sales' Korán Súra XII, (p 191, note n)

18 Lit as many deeds of bravery were abiding in him

19 Vide Táríkh-i-Murrass'a Chapter VI

20 Lit he amongst the Khataks first introduced this destiny of greatness

21 In A.H 1050 or A.D 1640 (Vide Táríkh-i-Murrassa' Chapter VII). This would give the date of this Ode as A.H 1,080 or A D 1670. But in couplet 17 the text has the year Ghafad, a chronogram for A H. 1084 or A.D. 1674, four years later than that of the Ode. The Nawáb of Teri has kindly, from inspection of his private manuscripts, pointed out to me that the word Ghafad is an error of the copyist for 'Aghad, an excusable error when the great similarity of the Persian letters composing the two words is taken into consideration. The chronogram 'Aghad gives the date A H 1074 or A D. 1664, which is, moreover, established by the following quotations from other writings of the Khán to be the date of his being taken captive by the Moghals. He writes

14. Beside me are Pakkhtúns many, 'mongst them the only sword[23] am I:
I seize, bestow, enslave, set free, and slaughter with my edge.

15. Many clans (and tribes) have wagèd feuds with me.
Before me their heads they bow'd, and thus escap'd (worse) ills.[24]

Alone the Yúsafzais have to me favours shown:
Most amongst the Akozais[25] the true Afghán spirit dwells.[26]

In the year Aghad[27] when I into Moghal[28] bondage fell:
My household and my clan amongst them stay'd awhile.

Some years did Aurangzeb me in Hindústán confine:
I reach'd my home unscath'd and from his tyranny was freed.

All who for me death in my dungeon plann'd[29]
Have died, are poor, are ruined, no ill have they escap'd.

20. From my bonds like Joseph freed, now do I that I list:
The purest gold was I, nor hath my worth the flame decreased.

Ashraf Khán's my son, he my scatter'd house together brought:
When I to prison went, my (whole) household was distraught.

Twenty-four other sons have I, amongst them eldest he:
May they all reach their prime! God them from harm defend!

I now five grandsons have, ('mongst them) Afzal (son) of[30] Ashraf Khán.
God grant him long to live! of him great hopes I entertain.

(vide Dr Bellew's complete Díwán of Khush-hál Khán Khatak in Pakkhto printed 1869, page 359, line 3) —

Zar dzal'or áwyá Hijrat wuh
Haghah kál chi bandíwán shwum.
One thousand seventy-four of the Hijra was
The year in which a captive I became.

And again, page 452, line 15 :—

Zah ham pa wasát da Ramzán koch-mál koch-mál:
War-ághlam darbár-ta zu tsalor áwyyá wuh kál
I also in the middle of Ramzán, by regular marches,
Came to the emperor's presence, 'twas the year 1074

22 "Sama," or the level (country) It is a name especially applied in North Afghánistán to the Plain of Yúsafzai

23 That is, warrior-chief

24 Lit: sorrow

25 The family of Khush-hál Khán found an asylum amongst the Báizais, a clan of the Akozais (see couplet 17½) at Sekra-i, (a village now in ruins east of Jamálgarrí and south of the Pajja Range in Yusafzai) when he went into captivity

26 Lit: the virtue (lit: business) of patriotism is an admitted fact The "Da Pakkhtano Nang" or, as it is called in Persian, the "Nang-i-Afghání" or Afghán Patriotism, is fully described by Bellew in his Yúsafzai, pages 211, 212

27 A.H. 1074, A.D 664, vide note 21.

28 Lit Aurangzeb's. The original manuscript has "bandí" for "pa band" and, next line, "la dama," for "be dama"

29 Lit were desiring to kill me. Note force of the Indicative Imperfect "wajlam"

30 The text here has "áo": Bellew's complete edition of this Poet has "o" both are misprints for the "da" of the original manuscript

24. I one own brother have, who hath ta'en the road to God·
Two more brothers mine, one a loyal chief, and one an arrant knave[31]

25. My house is Malikpúr which men also call Sará-e [32]
Over hill and plain, my clan to Lakki[33] doth extend.

Twenty-thousand youths have I, all of the self-same race
And all with one consent with backs bent to my behest

Who's[34] Shamsher Khán, Tarín? [35] tho' he 5,000 warriors lead [36]
To me he no more worth than a raw turnip bears.

By virtue of this rank, me how long could he withstand?
How can the lion and the lambkin equal (combat) wage?

Perish the Yúsafzais! since a Tarín o'er them holds sway!
Were now the teal to chase the hawk, (the teal) would not be to blame![37]

30. The Emperor Sháh Jahán's[38] most trusted courtier[39] I·
(Most) indiscreetly Aurangzeb all my projects marr'd.[40]

(With ease) I cannot breathe, yet no sympathy I find.[41]
I've a wound within my breast, untended and undress'd.[42]

31 Allusion is here made to Jamel Beg, who elected an ascetic life and was the ancestor of the Fakír Khel, (vide Táríkh-i-Murrass'a Chapter VII, note 56) and to Shamsher Khán and Mihráz Khán, the former of whom with his uncles, Fíroz Khán and Bahádur Khán, in their intrigues with the Moghals against Khush-hál Khán, whilst the latter stood by him. The word 'yatím is here a misprint for "panama," with honor (vide "be-nama" without honor)

32 The modern Akora, always the chief town of the Eastern Khataks, situated on the right bank of the River Kábal (or the "Landai Sind" as Pathans call it), some 35 miles east of Pesháwar, and midway between the Cantonment of Naushehra and the Fort of Attok

33 In the Bannú District. For present limits of the Khatak, vide Táríkh-i-Murass'a Chapter VI, note 36

34 This is a very common idiom

35 Shamsher Khán, of the Tarín tribe (for an account of whom see Táríkh-i-Murrass'a Chapter I, note 30), was Governor of Yúsafzai on behalf of Aurangzeb, and the self same year (A. H. 1080 or A. D. 1670), in which this ode was composed, built a fort at Kapur Garh (the ancient Langarkot, vide Táríkh-i-Murrass'a Chapter III, note 10) to command the Plain of Yúsafzai. For an account of an interesting relic of this fort see Dr. Bellew's Yúsafzai, page 74

36 Lit. though he be a commissioned (pokh) commander of five thousand men: "Panj-Hazári" being the name accorded to his rank in the Moghal Court. The Poet's meaning is (see couplets 26, 28) that Shamsher Khán, at the head of the Moghal mercenaries, could never compete with him at the head of his own tribe. Note the play on the words "pokh" and "um" in the original

37 The Poet's meaning is that Shamsher Khán, Tarín (the teal) is not to blame for subdueing the Yúsafzais (the hawk), but rather the Yúsafzais for submitting to his, *i. e.*, the Moghal's, rule. Khush-hál Khán always had an undisguised contempt for the Moghals

38 Sháh Jáhán was Emperor of Delhi, A. D. 1627—1658. He was succeeded by his son Aurangzeb

39 Lit. the head was I

40 Amír Khán (not Amín Khán, as Elphinstone calls him, vide his History of India, page 634), Súbádár of Kabal, poisoned the mind of the Emperor against the Poet

41 Lit. no one consoles me

42 Lit. without a physician and without ointment

How many thousand knights of mine, many years have lack'd employ![43]
Had I been with mind at ease, how could my reign have been embroil'd.[44]

Tho' twenty years elapse this anarchy will not cease:[45]
If things proceed as now, mark what evils will ensue.[46]

As much as Shamsher Khán in many years effects:[47]
In as many months would I the matter firmly fix.

35. The deceitful tricks of which Hayát, Tarín[48] doth boast:
How do they a man become? They 're a woman's (wiles), my friends.

It hath no wisdom or discernment, Fate[49] in (both) its eyes is blind:
Since it dignifies a woman with the dignity of Khán

Since my writing and effusions Hayát styles the Devil's work:
May curses e'er on him from Fate's pen and tablets fall![50]

38. I speak the honest truth, that with it all may be acquaint:
Since I no poet am, a fig[51] for praise or blame!

## ODE XVII.

### ON THE CHOICE OF FRIENDS.

K. A. p. 351.

Tho' black adders by thy side continuous sit:
Better this than that the wicked should thee (continuous) haunt.

Those indeed account thy (true) friends in this world
Who thy shortcomings unto thee disclose.

43 Lit: are perplex'd in brain
44 Lit my business have been disturb'd, , , had I been free from anxiety as regarded domestic intrigues (see note 30), how could I have failed to free myself from the Moghal yoke
45 Lit: this important matter will not be settled
46 Lit what will result from this misfortune
47 Original manuscript has "krí" and not "kar"
48 He was the Náib or Deputy Governor of Yúsafzai under Shamsher Khán, and effected his objects by adulation and flattery ("a woman's wiles") of the Yúsafzais I am indebted for my knowledge of some of the historical allusions in this ode to my friend Sir Khwájah Muhammad Khán, K. C. S. I., Nawáb of Tern, who now occupies the position formerly held by his illustrious ancestor Khush-hál Khán
49 The original manuscript has "falak"
50 Lit · rain fall like ram
51 Lit: alas. I repent me of

K. A. p. 351.

3. By their actions friends and foes distinguish'd are ·
(Tho') foes far more than friends their real thoughts conceal[1]

The friendship of the mean in no wise is sincere ·
Much more (insincere) that of the prayerless and of sots.

5. As the seed, so is the tree, and also so the fruit:
Its flavour nor the soil, nor (Heaven's) showers can affect[2]

Ne'er should one's inmost secrets to any be disclos'd ·
Since on the surface of this earth none can secrets keep.

At Dooms-day will all in turn (to God) their answers give.
Tho' (now) gay cavaliers o'er ants and locusts ride.[3]

8. The (true) Princes of this age (in sooth) are Súfi friars
Smear'd o'er with ashes grey, them KHUSH-HAL KHAN salutes.

## ODE XVIII

### ON THE SHEKHS AND ASCETICS OF THE POET'S TIME.

K. A. p. 355

This race are of themselves inordinately proud.
In cold, in heat, (alike) they stand gaping[1] and amaz'd.

Craz'd, cast down, despairing, and with sloth oppress'd ·
No strength have they to hunger or thirst (after the Truth)

At a slight mishap disconsolate are they:
At the least effort of the brain, beside themselves are they.

With such (weak) natures, (yet) how proud and lofty they!
Their eyes from very pride up tow'rds Heaven turn'd.

5. In this heedless way their whole life they pass.
Till such time as they die, nowise awaken'd they[2]

They who for themselves in their life-time take not thought:
After death will they bitterly regret (in vain).

7. On every side ascetics and (dissembling) Shekhs abound:
But KHUSH-HAL the Khatak for true men of wisdom[3] looks.[4]

1 Lit · practise deceit
2 Lit change
3 Lit. trample under foot
4 Lit. On them be Khush-hal's salám, the monarchs of the age are
Those seated in the dust, smear'd o'er with ashes grey.

1 Note the nominative absolute here. Vide Trumpp's Grammar, § 181, 3, *b*.
2 Lit.: in the same state
3 'Árifan are Súfis who have abandoned the world and attained perfection
4 Lit: requireth

# ODE XIX.

## WHO ARE FOOLS.

K A p 355

When with my own soul I careful counsel took ·
These appeared to me in their actions fools—

First (I ween) should they be accounted fool :
Who in the asseverations of their foes confide.

Next they [1] who are charmers of scorpions or of snakes :[2]
Next they . who with grey beards on young maidens doat.

Next they : who themselves bestir[3] with women-folk to brawl :
Next they : who would for many years with their wives' fathers live.

5. Next they . who would their locks with Egyptian privet[4] dye.[5]
Next they · who with pious men for contentions eager are.

Next they · who in their cousins[6] put the slightest faith :
Next they who for their ailments every quack s prescription take

Next they who without the sword would claim their ancestral lands [7]
Next they who would wage war, tho' of partizans bereft.[8]

Next they · who of apparel and raiment highly think.
Next they · who boast themselves on their pedigrees alone.

Next they · who will not think that their slaves will strive to flee [9]
Next they . who will not enjoy their worldly goods at home.

10 Next they · who would traitors for their fawnings spare
Next they · who ill-timed their war-steeds ride at speed

Next they who in their homes to Pírs a shelter give [10]
· Next they who beyond due bounds for their estates take thought

1 I have substituted throughout these two words for the repetition in the original, of the first line of the second couplet

2 Because there is no dependence to be placed on these animals. The Pakkhto proverb is—
'Lámbzo-zan la Sind'na mrí ao Paru la már-a, which freely translated is "The best swimmer will meet his death by drowning, and the snake-charmer will in the end be stung to death by a snake.'

3 Lit get up

4 See Abd-ur-Rahmán Ode XVII, note 7

5 Lit blacken

6 Amongst Afgháns so bitter is usually the enmity between near relations that "tarbúr," a cousin, is synonymous with enemy

7 That is who claim landed property without being able to enforce their claim with the sword

8 Lit cut off from

9 Lit who dispel the suspicion of flight on the part of their slaves

10 Lit cause to sit The allusion is to the fact that when Pírs, or men professing sanctity, once get a footing in the house of a patron at whose expense they live, they do not leave him till they have put him to considerable expense

12. Next they · who as they talk, gesticulate, and wink.[11]
Next they : who would above the heads of (seated) persons step.[12]

Next they : who'd millet (seed) in sterile patches sow:
Next they . who deal and traffic in falcons (for the chase ).[13]

14. Next they : who immodest bathe in the running streams[14]
Next they . who do not heed these sayings of KHUSH-HAL KHAN

## ODE XX.

WRITTEN AT DELHI IN A FIT OF DESPONDENCY.

K A. p 357

That which than every other blessing is more choice
Is no other than a a (sound and) healthy frame.

Those whose (daily) lot this (priceless) blessing is ·
From head to foot (I wot) most highly favour'd they

Altho' thou of its value may'st not be aware :
(None the less) a healthy frame is a peerless boon.

In thy own frame the life (which existent) is ·
Is of itself (to thee) more precious than the world

5 For if thou had'st not life but the world did'st hold :
'T would be to thee as if there were (in sooth) no world.[1]

This world is as it were a (correctly-written) theme :
Thy body is as it were a (single) clause thereof.

When the clauses are each in its proper place :
The more force hath then the purport of the theme[2]

The pivot of the happiness of this (mortal) frame
Fix'd and centred is in (the body's) health.

To him who doth not sound health of frame enjoy,
To him (I ween) his property and riches are as dross.[3]

11 Lit who talk with their eyes and hands
12 "Lwan" Indicative Present of "lwar-edal " The allusion here is to the ill manners of one who enters an Afghán Jirga or other assembly as they are seated on the ground by stepping over their heads instead of soliciting that way be made for him
13 The folly probably consists in the fact that valuable hawks when slipped at a quarry frequently fly away, and are not recaptured
14 The original Pakkhto is more explicit

1 Lit · is a sign of non-entity
2 Lit of it The following appears to me to be the application of the simile in these two couplets An *essay* is the more forcible when each *clause* thereof is correctly and appropriately worded the *world* is the more pleasing and enjoyable when one's *body* enjoys good health in it.
3 Lit a straw

Sickness e'en in one's home a (sore) grievance is:
How much more so then when exil'd from that home.[4]

In such (excruciating) pain is my (wounded) leg.[5]
That I hardly know how the time doth pass.[6]

Tho' one's horse be ambling slowly on the road:
(Still) to fall there-off a grave misfortune is.

Since my head might have suffered, and not as now my legs:
To me a further cause is this for gratitude.[7]

E'en for this escape should I thankful be.
Since ills of various kinds are there in this world.

Methought (the worst) is past and gone! But (now) do I perceive
That there are yet for me (worse) ills than these in store.

Methought: "Now surely God will on me mercy take.[8]
Still (no less) with me doth He wage (cruel) war

Hindústán to me a (second) Hell appears:
Tho' to other folk a Paradise it is.

Unto it I came a captive bound (in chains):
But these past few months I some relaxation find.

In comparison with my captivity
A far more grievous trial have I undergone.

('Tis this): the Emperor's Levee daily to attend:
(Attentive) mark! (my friend) what a grievous trial's[9] this.

Another (Ruler's) orders are (as 'twere) the rack[10] to him
Who hath accustom'd been his own authority (to wield)

(For me) there are here no congenial friends:
Nor do I of any one the society enjoy.

Nor can I favours grant, nor (granted) can revoke:
Nor can I exercise my proper rule and sway.

Nor have I any longing for the (pleasures of the) chase:
Nor in other matters can I interest myself.

Here no one query makes of another's weal:
So proud and ill-manner'd is this capital (of Delhi).

4 Lit in exile. The poet was in captivity in Delhi, and separated from his family "Dar" in first line of couplet is in K. A a misprint for "wí" (original manuscript)
5 The poet had apparently hurt his leg recently in a fall from his horse as he was proceeding at a walk
6 A common idiom
7 Lit this is still better
8 Lit he hath become merciful.
9 Lit: toil
10 Lit a prison

A. p 357.

26. In my computation there a few nobles are
Who towards myself honest intentions bear.

Akbar[11] was (erewhile) the sole partner of my griefs:
But he also is now in his own pleasures (rapt).

Whether it be the Emperor or the Nobles (of his court):
The politics of (all) are well known unto me.

No one (of them all) hath a good word[12] for another:
Each one is for himself, 't is (methinks) the Day of Doom.

30. When (first) I repeated o'er this (most) sad refrain:
My habitation was in Delhi's (far fam'd seat).

The fourth day it was of the month of Rajjab:
In the Hijra's one thousand and seventy seventh year.[13]

32 O KHUSH-HAL, (I entreat) longer prate not thou:
If thou longer prate 't will be in thee a crime.

## ODE XXI.

### A LOVE ODE.

K A. p 359.

How is the fool e'er with the wise man's state acquaint:
Since he through his own folly unconscious is of good ?[1]

Before the blear-eyed's gaze the stars (alone) did shine:
(Straightway) to folks he cried: "Behold this is the sun."

These brandings (which I 've) upon my breast inscarr'd:
Full well do I know that by them my heart is sear'd.[2]

If a man his eyes control, for him there no discomfort is:
Since one's eyes it is which launch in one's breast a thunder-bolt.

5. God grant that in this world none may love-stricken be:
Since love is as it were an (invading) army on one's frame.

My excited soul yestre'en went forth with smiles:
Draw near and view to-day it 'th again set out[3] in tears.

7. Approach and mark (my friend') KHUSH-HAL'S Idyl is a pearl.
Which he, a skilful diver, hath from Thought's Ocean gain'd.[4]

11 Not the emperor of that name, but probably a noble of Aurangzeb's court
12 Lit. blessing
13 A. D. 1667

1 Or crazy worthless.
2 Lit. cooked; made ripe
3 Vide Ode VIII couplet 20, and Chaman-i-Be-Nazír Ode XLIII, last line.
4 Lit. pulled: extracted

# ODE XXII.

## THE AVOIDANCE OF SIN ENJOINED.

K. A. p. 360.

If thou be evil-tongued, evil-manner'd, evil-thinking :
Thou 'lt not from griefs be free, grief's kith and kin art thou

Nor evil talk nor hear, nor on evil gaze ·
Then (in sooth) art thou devout, may thy devotion prosp'rous fare !

Upon thy wounds will others salve and ointment place :
If unto other's wounds thou salve and ointment art.

If thou thyself than others of less repute account ·
In my opinion thou'rt than all of more repute.

5. If thou (vicious) snap, or sting, or (if thou baneful) wound :
Thou must a beast of prey, viper, or scorpion be.

Take heed to thy own creed, many creeds are there (I ween )
Why should'st thou (curious) pry into another's Creed or Faith.

O Sin ! howe'er so much thee to avoid I strive ·
(Still) in every lane (and street) dost thou me confront.

In thy actions thou a black-head art, KHUSH-HAL !
Whilst in thy verse thou art with white pearls associate.[2]

1 Lit what ! art thou a spy on ? &c.
2 *I. e.*, thy deeds are not equal to thy words.

Be they (mighty) monarchs ! be they beggars (mean) !
Tho' meanwhile the fairest, choicest youths may bloom :

And should they all survive for a thousand (thousand) years
Still at the last they all will be the graveyard's prey.[1]
Lit : of the graveyard.

THE

# CHAMAN-I-BE-NAZÍR

OR

# THE UN-RIVALL'D PARTERRE;

*Being selections from the writings of—*


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"The Sufi Poets adopt the fervour of devotion and the ardent love of created spirits towards their beneficent Creator and Sufi Poetry consists almost wholly of a mystical, religious Allegory, though it seems to the unmitiated ear, to contain merely the sentiments of wild and voluptuous Bacchanals." *(Sir William Jones)*

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# THE CHAMAN-I-BE-NAZÍR.

## ODE I.

BY M'AZULLAH. (MAHMAND).

ON FINDING FAVOUR WITH HIS MISTRESS.

K. A. p. 363.

If Destiny revolve (propitious) to my wish:
Perchance my heart's gazelle[1] will fall into my snare.

Passion's flame is kindled in my every limb:
When my graceful (mistress) her beauteous form reveals.

When after absence (long) I with my love a meeting gain'd:
(Thereon) my night was turn d into shining day.

As the engraving on a signet into the stone is sunk:
So in oblivion hath all trace of me been lost.

5. Whene'er I view my love's languishing (soft) eyes:
My goblet brimmeth o'er with the wine of joy.

For ever towards thy (curv'd) eyebrows' arch'd mihráb[2]
Have my sittings, my prostrations, and standings up at prayer[3] been made

7. Since the reign of rapturous love, M'AZULLAH hath begun,
The realms of bliss (I ween) will now be mine for aye.

## ODE II.

BY KHAN-ZADAH KAZIM, (KHATAK), ALIAS SHAIDA.[1]

REPROACHING HIS MISTRESS.

K. A. p. 363.

How can my palate e'er be moisten'd by the stream:
Since like a bubble is the goblet (of my Destiny) revers'd?

1 Lit: this gazelle

2 The *arched* niche in the mosque which marks the exact direction and bearing of Mecca, towards it the Imám (or Priest) and the Congregation face and assume the various attitudes of the Moslem prayer ritual

3 All the allusions here are to the three attitudes which the Moslems assume in their daily devotions at the five appointed hours of prayer

1 Kázim, son of Afzal Khán, Khatak, and great grandson of Khush-hál Khán, Khatak, was born *circiter* 1720 A D. His real name was Kázím: Shaidá, or the love-lorn, being his *nom de plume*. For a full account of him and his writings vide Raverty's Selections from the Poetry of the Afgháns, p. 305

5. So in Oblivion's sunk from grief for thee my name:
That e'en the Genii[2] are not with it acquaint.

Me doth the sun's heat scorch like motes (within its beam):
(Against it) no shelter[3] unto me hath been my (dwelling's) roof.

Piqued [4] at such lean prey (as I), the snare my (mistress laid) so wept,

That the soil [5] (around) caus'd the baited grain [6] to sprout [7].

5. Stern[8] Destiny hath made my morn and eve alike:
Therefore no more for me[9] is (smiling) morn or (peaceful) eve.

Out of my Being's grasp hath tranquillity escap'd:
Like mercury, without death shall I ne'er rest attain.[10]

So faithfully the secret of my love for thee I kept
That my hand rais'd to my head[11] knew not 'twas (rais'd) to thee.

2 "The people of the signet" of Solomon. Vide Abd-ur-Rahmán Ode XXX, note 1.
3 Lit. ease
4 Lit. for shame
5 "Gil"
6 "Dána" grain laid as bait (Johnson's Dictionary)
7 This is a very difficult couplet. I have given the best translation of it that I can devise. Its purport apparently is that the Poet's mistress had "laid herself out," as we say in English, to captivate him, and had succeeded. The Poet had however, through love, become meanwhile so emaciated (lághar) as not to have appeared to her worth the captivating, thus she, vexed at her disappointment bursts into an immoderate flood of passionate tears, &c. The metaphor is a lame one, inasmuch as the idea of a snare bursting into tears is incongruous. Another translation, which the Reverend Mr. Hughes has kindly suggested to me and which regards "Guldám" as a poetic abbreviation for "Gul-andám," runs thus —

"Piqued at such poor prey as I, did my mistress fair (Gul-andám)
So (immoderate) weep, that she her beauty's mole (dána) refreshed."

"The following (third) translation of this couplet has also been suggested to me:—

Piqued at such poor prey (as I) my Gil-dám so immoderate wept,
That (with her tears) she caused the baited grain to (verdant) sprout."

"Gil-dám" (clay snare) is the Persian rendering of the Pakhto word "ghundára": "a snare for birds formed of a hair loop fixed to a lump of clay." (Bellew's Dictionary.)

8 Lit. black
9 Lit. mine
10 The idea is that quicksilver is restless and in a state of motion until it is annihilated
11 Lit. my "salám"

8. In the garden shine again, SHAIDA ! the rays of dawn :
Since in her (snow)-white robes my rosy-cheek'd one it adorns.[12]

## ODE III.

### BY KHAN-ZADAH KAMGAR (KHATAK).

### A LOVE ODE.

K A. p. 364.

Cup-bearer ! quickly rise, for me Life's Elixir bring :[1]
Next the luscious sweets[2] and conserves of rosy lips.

Henceforth doth Liberty for me no charms possess :
Therefore for my feet bring Love's restraining gyves.

Howmuchsoe'er on me Separation's cares may press :
Still like the hills grant me stability in my love.

I am content to be thy slave, nor worldly wealth crave I :
My love ! grant thou me but an assignat[3] to view (thy charms).

5. Each other thought pluck out from within my breast :
Grant me to reflect mirror-like my lov'd one's face.[4]

Since thy Beauty's wealth[5] hath the full value[6] reach'd :
Thereof I claim a share : my love ! the prescribed alms[7] bestow

7. This desire, O God ! KAMGAR fost'reth in his breast ·
(That thou should'st) on him bestow virtues by all approv'd.[8]

12 The allusion of the *rosy-cheeked* maiden in her *white* robes is to the *red* and *white* streaks that appear in the sky at dawn

* He was a son of Khush-hál Khán, Khatak

1 Only "rá," the pronominal prefix of the verb, is given in the original Pakkhto throughout, the rest of the imperative must therefore be supplied, *e. g*, "rá-wra," "rá-kra"

2 "Nukl," anything given at entertainments along with wine, such as fruit or sweetmeats (Johnson)

3 "Barát" a draft usually made payable, in the case of Royal drafts, by grain from the villages specified therein Bellew writes of Kandahár —"The revenue is not all collected in cash, on the contrary, a considerable portion is taken in kind. The collection is avoided, as far as Government is concerned, by the issues of bonds or "baráts" on the peasantry and landholders to the extent of their dues of revenue. *These bonds are distributed amongst the Civil and Military Officials in lieu of wages*" (From the Indus to the Tigris, p. 151)

4 Lit give in my heart as in a mirror the thought of the face of my mistress

5 "Nisáb"

6 Lit hath arrived at perfection

7 Amongst the Moslems alms are of two classes "zikát," obligatory or prescribed; and "sadákat" or voluntary. With reference to the former, five descriptions of property are "nisáb" or liable to taxation, *viz*, 1, camel, kine, and sheep: 2, money; 3, grain; 4, dates and raisins; 5, wares sold. Of each a fixed portion, usually one in forty, or 2½ per cent., is demanded *when they amount to a certain quantity or number*. (Sale's Korán)

8 The manuscript of this poet's writings with Afzal Khán, Khatak, has "mahbúb" (loved) for "yaksán," the K. A. reading

# ODE IV.

## BY MULLA 'ABD-UL-HAMID (MAHMAND).

### TO AN AMBITIOUS MAN.

K. A p.

o deaf and blind have thee ambition's lustings made
That thou indiff'rent hold'st[1] what is right and what is wrong.

So wanton and so shameless hath (grasping) greed thee made
That neither shame hast thou nor fear before (thy) God.

If in pandering to thy lusts thou dost thy God forget:[2]
Reflect[3] with whom thou art join'd, and art from whom distinct.

Then (I wot) wilt thou satiate thy rampant lust
When deadly poison proves (to men) a healing draught.[4]

5. (High pil'd-up) for thyself thou trays of various meats desir'st:
Nor will thy appetite with a single platter rest content.[5]

Thou bear'st the cynical and bitter[6] (tauntings) of the vile:
Say! wherefore dost thou so for a single sugar-plum ?[7]

Altho' thy appetite impels thee to (frequent) deeds of sin, [8]

For it in the morning dost thou sweets, and at evening soups prepare.

Better is a modest man, tho' he be hungry and athirst,
Than one in bad repute with[9] mead[10] and sugar gorg'd.

9 Than that thou should'st hold thy hand HAMID! from any to ask alms,

Better art thou famish'd and a-hunger'd, with chin on hand (impos'd).

* Mulla 'Abdul Hamíd, a Mahmand of Máshúkhel, in the Peshâwar District, who died 1732 A D. The Persians, as a compliment, style him Hamíd, or "The Laudable One" For a full account of his life and writings, vide Raverty's Selections from the Poetry of the Afghâns, p. 85

1 Lit hast considerest

2 Lit forgotten from thee. This meaning of "tsakkhah" occurs elsewhere in the Kalíd-i-Afghání, *e. g*, couplet 7 of this Ode, Ode VII, couplet 6, Ode XXII (throughout), and Ode XXXIX, couplet 6 Also Vide Trumpp's § 174, 8

3 Lit this The pronoun "dá" is frequently used with a view to attracting attention

4 Lit medicine Note the original construction

5 Lit become cool Note the original construction and literal translation of the first line of this couplet

6 Note the adjectives are here used substantively Vide Trumpp's Grammar, § 179 (3)

7 Lit mouthful of sweets Note that the nominative in apposition is used as a part (a mouthful) of the whole (sweets) is designated. Vide Trumpp's Grammar, § 141, 4 (*a* 1)

8 Lit desires from thee what is bitter and acid.

9 Erratum in text of "ba" for "pa"

10 Lit honey Mead is a preparation of honey

11 Lás tar dzine. An attitude of anxious thought for the future.

# ODE V.

BY MUHAMMADI.

## DESTINY.

K. A p 365.

In no way can Destiny by craft or scheming be (controll'd) :
No one hath Destiny with (mundane) chains confined.

The stars (of heaven) fade[1] though there be no (eclipsing)[2] sun :
Thus too the monarch's throne cannot be the beggar's fate.

Ever within my breast my heart's (offer'd) a mark to thee :
It thy eye-lashes' barbèd dart[3] hath not (yet) been fated to transfix.

Never hath the frescoed blossom burst into flower[4] before the breeze
That pleasure should be the portion of my despairing heart.

5. The scourges[5] of thy locks have many froward[6] ones made straight :
Not yet the tale-bearing cur hath thy chastisement o'erta'en.

In such a (lonely) spot did the taper's[7] flame the moth consume :
That from the lips of none was the funeral dirge his fate.

To whom the bitterness of my grief can I relate, [8]
Since speech is not decreed the lips of one who's dead ?[9]

1 Note force of Habitual Present Lit : the stars are in the habit of fading
2 *I e*, the stars cannot usurp the place of the sun under any circumstances
3 Lit the arrow of thy crooked eye-lashes
4 For this concord vide Trumpp's Grammar, § 208 3, *(a)* It is not the usual one
5 A scourge made with twisted thongs Vambery calls it the "canonical four-tongued whip," and describes (Bukhára p 360) how it was employed by the "Reís-i-Sheriát," or "Guardian of the law of religion" in the streets of Bukhára, A D 1800, to subject the people to a public examination in religious matters. He who could not recite the Farz-ul-ám, (or principal duties) and certain enjoined prayers in the Arabic language, or in the rolls of whose turbans the customary "kesek" (balls of earth) were wanting, received on the spot a sound beating, or was thrown into prison for several days. Negligence in attending the mosques or of the enjoined hours of prayer was visited in the first instance with severe corporal punishment, the second time with death Drinkers of wine and smokers of tobacco were treated in like manner, while robbers, thieves, and profligates were handed over to the executioner without further ceremony. Shaw in his "High Tartary" also mentions how during his visit in 1869 the Kázís paraded the city of Yárkand with scourges to chastise all men without turbans and women without veils
6 Lit . crooked
7 Note the inflections of the Persian noun in 'a•on its introduction into Pakkhto. Vide Trumpp's Grammar, § 10, 2, p. 23
8 Note idiomatic Potential force of Subjunctive Present
9 Note the irregular inflection in the sing. of this adjective. Vide Trumpp's Grammar, § 85, (1) p. 108. This couplet continues the simile in that preceding it, in which the poet likens himself to a moth scorched in the flame of love. Vide 'Abd-ur-Rahmán Ode XXIV, Note 5

8. What dust is this which in its hand the Zephyr 'th brought ? ('Tis mine) :

The (frail) fabric of the bubble's home is not destin'd to last for aye.[10]

This heart, entangled in thy tresses, whom shall it entreat ?
Since extrication for this captive hath not been decreed.

10. The pen of my eye-lashes is moistened by my tears :
(Still) to write aught anent my grief hath not yet been my fate.

The mouth in the painted picture thy name seeks to repeat :[11]
But this power hath not been accorded it by fate.

What hot-iron hath the tulip's[12] bosom scarr'd
So that no healing salve is for its soul decreed ?

13. The grief of me, MUHAMMADI, hath made the tears course down my cheeks :
(Yet) the arresting of this torrent is not by Fate allow'd.

## ODE VI.

### BY YUNAS.

### A LOVE ODE.

K. A. p. 366.

If thou cherish a desire to gaze upon the fair :
Stedfast night and day in their [1] pursuit abide.

Honey, milk, and conserves wilt thou alike forget :
If for one single moment thou be lip to lip with thy belov'd.

An interview with one's love a never-dying honor is :—
Sacrificèd to this honor may all other honors be ! [2]

10 This couplet runs literally thus —
What atom of dust (singular number) hath the wind brought in its fist ?
The building of a (permanent) home is not the bubble's fate.
The connecting idea between this and the two preceding couplets is apparently as follows :—" I am dead ; the breeze wafts my ashes hither and thither , being as it were a bubble, how could I hope to live for aye ?"

11 Pakkhto Present Participle Masculine, "(desires) the taking, the invocation, of &c."

12 Note non-inflection of the Persian noun. Vide Trumpp's Grammar, § 61 B (*c*)

1 " E"

2 Note precative form of the imperative

4. Enquire of Union's bliss[3] from those who've Separation known :
What longing for the water hath the desert fish ?[4]

5. By gazing on their loved ones, (fond) lovers death defraud :[5]
No other cause[6] have they (I trow) for (loving) life.

Choice goods are choice from whatsoever mart they come :
Into thy mistress' lineage (inquisitive) do not pry.

If thou O Lord ! wil'st lend to the lover's prayer an ear:
All his rivals in thy furious wrath embroil.

8. Flight to the valiant dishonor, YUNAS, is :
(Therefore) turn not back[7] thy rein from encountering fate.

## ODE VII.

### BY SADIK.

### ON WANTONNESS.

K A. p 367.

To-day my mistress I with wine's fumes wanton view'd :
She with its fumes o'ercome and flush'd, a straight course could not pursue.

By the ecstasy of my passion all infected were :
My dwelling inebriated, my ward, the streets, the mart.

The (sober) Shekh the wine of my mistress' lips did quaff:
Therewith was he o'ercome, his girdle and patch'd cloak.

The assembly of the wanton a rendezvous like this requires :
Where the lawn, pavilion, frescoes, and statues to love invite.[1]

5. Those who delight their hearts with lover's wantonness :
Wanton do they converse and leer : (aye) act their every act.

3 Lit · power, value
4 "Da wuche kab," lit the fish of the dry land. In Arabic the "samak-ul-bar" and in Pakkhto "reg-máhí." Raverty translates it as · "The skink or scincordian, a species of lizard." Orientals consider it a species of fish that lives in the sand, and does not require or desire water
5 Lit survive
6 Or "No other *means* have they for (sustaining) life. "Sabab" can bear either translation
7 "Ma árawa"
1 Lit . are wanton. "In the midst of the garden is the chiosk or bower : that is, a large room commonly beautified with a fine fountain. It is the scene of their greatest pleasures" (Lady Montague).

When thou wanton liftest towards me thy shameless orbs:
Me, my daily life, my gates and walls do they bewitch.

I and my love, o'ercome with wine, amongst the roses stroll:
The flask and goblet-bearers[2] and tulip-bed inebriate.

Through my inebriation the (sober) sky (did) capers cut:[3]
The minstrel, rebeck, timbrel, and pipe inebriate.

9. This inebriation is not confin'd to SADIK'S frame alone:
His pen,[4] his pen-tray, (yea) his odes inebriated are.

## ODE VIII.

### BY KHAN-ZADAH KAZIM (KHATAK,) ALIAS SHAIDA.

### A LOVE ODE.

. A p 367.

In my pursuit of thee the rose-bower was forgot:[1]
Forgotten were the strolls through the flow'rets of the mead.

By my tears my heart was softened like to wax:
My hard anvil of a heart abandoned me (for aye)!

In my mistress' street life did me desert:
Offended with my mortal frame it returneth not again.

So weak have I become in my exile from thee
That (to) sigh, wail, lament, or groan I have no power left.

5. Majnún-like[2] my dwelling is in the barren waste:
Home and hamlet, chief and lord (alike) by me forgot.

6. I smiling like a (rose)-bud, of her took my leave:
Alas! she, KAZIM! took her leave of me in tears.

2 Lit: cup-bearer and wine-bearer
3 Lit: danced with capers
4 Lit. he has a pen, etc

1 Lit · remained (behind) from me
2 Vide 'Abd-ur-Rahmán Ode IV, note 5

## ODE IX.

BY FATTAH 'ALI (YUSAFZAI).

ALAS !

E. A. p. 368.

Since I've separation from my love endur'd, alas !
Through grief my heart to blood hath turn'd! alas! (woe's me) alas !

How can'st thou (e'er again) the hour of union view ?
Since the miscreant slanderer 'th on the scene appear'd, alas !

Like unto the fawn, with fear of exile from my love :
My home hath on the ant-hill been,[1] alas ! (woe's me) alas !

(Aye) now (that I am) in love, through fear of exile (from my love) :
Hath my life in torture pass'd, alas ! (woe's me) alas !

5. By the stone of calumny (flung) by the slanderer's hand :
My heart is drenched with gore, alas ! (woe's me) alas!

Owing to the malignity of my (hapless) lot
Hath Fate been with me anger'd, alas ! (woe's me) alas !

7. FATTAH 'ALI ! how [2] can joy ever (thy lot) become :
Since the cup of fate for thee hath been o'erturned, alas !

## ODE X.

BY PIR MUHAMMAD (KANDAHARI).

ALAS !

E. A. p. 368.

In exile from thee I am fit for naught, alas !
Like the ocean-wave restless am I, alas !

In my (whole) frame is there of permanence no sign :
A bubble I for bursting ripe, alas ! (woe's me) alas !

1 The oriental tradition is that the deer, for fear of being surprised in a sound sleep by the huntsman, and so captured, purposely takes its rest on an ant-hill, so that the stings of the ants on its delicate skin may prevent its sleeping too profoundly. Trumpp looks on the affix "tún" in "mega-tún" as the Pakkhto corruption of the Persian affix "stán," place, abode. (Grammar § 38, (2) )

2 "Tsah-shakal".

K. A. p. 368.

3. Cast (but) a glance upon thy curl'd and sinuous locks:
Thus too I twist and writhe, alas! (woe's me) alas!

Ever through the (invading) flood of my own (bitter) tears
As regards my body's dwelling I am desolate,[1] alas!

5. Since neither death appears, nor find I from thy tyranny relief:
With such a life as this am I oppress'd, alas!

Through the amorous glances of the fair, my heart's pierc'd through and through:
By their soft melodies o'ercome[2] a guitar am 'I alas!

My ear inclineth not to my Monitor's advice:
(For) with the wine of love I wanton am, alas!

Passion's throes cannot in writing be summ'd up:
In their computing I'm worn out, alas! (woe's me) alas!

9. Since I, PIR MUHAMMAD, with love's pains became acquaint
With Envy's flame I've been consum'd, alas! (woe's me) alas!

## ODE XI.

### BY KHWAJAH MUHAMMAD (BANGASH.)*

### ON DEATH AND LOVE.

K. A. p. 369.

If thou becomest lord of a mundane throne and crown:
Be not puffed up with pride, at last will (both) come unto an end.

After death (I wot) will all together be alike:
Be one (here) a beggar, man of wealth, or mighty king.

Since thou must at length beneath the black soil lie:[1]
Rejoice not thou thyself in this world's pursuits.

1 The allusion is to the devastation caused in eastern countries by the sudden rising of rivers and streams. Note the Pakkhto construction

2 Lit: burnt. The allusion is to a guitar which beneath its sounding-board is quite hollow and has no heart!

* A Súfi poet of the Bangakkh, or Bangash, tribe of, as far as I can learn, the village of 'Alízai, in the Kohát District, where there is a section known as the Khwájah Muhammad Khel, said to be descended from him. I write this, however, with some hesitation. For his writings and tenets vide Raverty's Selections, page 326. He flourished in the reign of the Moghal Emperor Aurangzeb

1 Lit: go

4. How muchsoe'er thou may'st thy (prized) crystal vessels guard:
They will all be shattered by the pebbles flung by death.

5. If thou the need reliev'st of those who are in need:
Thee ne'er will God permit, other's help to need.

When a friend thee meets, to him most attentive be:
Since but a few[2] days' life hast thou here allotted thee.

Make thy piety with virtuous actions fair:
For without jewels is the bride nowise in request.

Then will dark melancholy leave thy heart for aye:
If thou within ignite the (radiant) lamp of love.

Those results which can by love's attractions be achieved
How could armèd hosts and battalions ever gain?

10. Tho' the lover be in stature mean, in soul (I wot) he's great:
What avails the massive form (of the lord) of the ivory-tusk?[3]

These hath Love made notorious for time and for eternity:
Majnún[4] first, and next Mansúr,[5] the cotton-dresser's son.

How would the fowler in the forest of its presence have been aware
Had the (silly) partridge not with shrill (clear) note made call?

Of Kasrá's equity hath (to this day) the fame surviv'd:
To Hajáj[7] the stain of tyranny hath attach'd.

The uncompleted woof of the web of this (passing) world
In no wise (rest assured) will the weaver e'er complete.

2 Lit. five. A poetical way of expressing a short time, Thus:
"Pa pindzah wradze gul tâzah wi"
('T is but) for five short days (that) the rose-bud blooms. (Trumpp's Grammar, § 174 (6), p. 289). Note literal construction of the Pakkhto line

3 *I. e.*, of the elephant. Lit. of the ivory-tusk. The poet here employs the figure of speech known as synecdoche, by which a part of a thing is put for the whole; here the tusk for the elephant. In the first line of this couplet the word "wor kai" is a misprint for "wrúkai"

4 Vide 'Abd-ur-Rahmán Ode IV, note 5

5 Vide 'Abd-ur-Rahmán Ode XII, note 10. Majnún was famous as the lover of the *mortal* Lailá; Mansúr as the Súfi enthusiast, transported with love *for God* The one will be famous *for time* the other *for eternity*

6 Kasra (Chosroes I), better known as Nausherwán, the 20th Sássanid of Persia, reigned A.D. 531—579, and for a time, by his wise administration and successful wars with the Eastern empire, propped up his falling dynasty. He is famed throughout the East for his justice, and the anecdotes which are preserved of him are innumerable. There can be no doubt of his love for justice, and he may be considered as the greatest of Asiatic monarchs. The Prophet Muhammad, who was born during his reign, used to boast of his happy fortune in having been born during the rule of so just a king. This is great praise, and from a source that cannot be suspected of flattery (Malcolm's Persia)

7 The tyrannical ruler of 'Irák 'Arabí (a province lying between the Euphrates and the Tigris) under Khalífah 'Abd-ul-Malik, Ommiad, in the year 685 A.D.

K. A. p. 369.

15. If thou a lover art, of reproach be not afraid:
(But rather) be the butt of the taunts of all.

16. What (I ask) to God is [8] KHWAJAH MUHAMMAD'S guilt?
The ocean of his mercy with (countless) billows swells.

## ODE XII.

### BY GHAFUR.

### AWRY.

K. A. p. 370.

Therefore my steps I plant in the fair beauties' courts awry:
Because the inebriated under wine's influence walk awry.

Those who jaunty turbans wear doth she annihilate:[1]
When my love her curly locks o'er her face let's fall awry.

Curly locks, upturn'd eye-lashes give rise to much disquietude:[2]
Rather the result remark when my love her turban wears awry.

My studied speeches[3] are when I view my love forgot:
As sedate plans made at home are in the (busy) mart disturb'd.

5. Thus limp I through fear of my rival to my love:
As (one) in whose foot a barbèd shaft hath broken off awry.

If I on my brow my turban wear awry, nowise act I amiss:[4]
The crest of Philomel 's [5] e'er ruffled in the merry spring.

Those by upturn'd eye-lashes wounded will continuous wail:
Since ever grievous is[6] the jagg'd wound of the curvèd blade.

If the exil'd lover prostrate lie, 'tis (I wot) most meet:
The wineflask's comely form whenc'er it sheds forth its blood's aslant.[6]

9. Tho' GHAFUR lives from folk apart thereat he feeleth no regret:
The shouts of those in health e'er disturb [7] the invalid.

8 In the text "dai" is a misprint for "da."

1 Lit: reduce to black mould
2 Note the concord. This passage is a very striking example of the general rule given by Trumpp in his Grammar, § 208, § 3, 6. Vide Ode V, note 4
3 Lit: the thoughts of my heart
4 Lit: I am not blameworthy
5 Note force of Subjunctive Present in a habitual sense
6 *I. e.*, when pouring forth its wine
7 Lit: affect as crooked, grate upon

# ODE XIII.

## BY 'ALIM.

### IN VAIN.

K. A. p. 371.

In vain dost thou expect fidelity in a foe:
So dost thou make pursuit of the fair in vain.

The fair beauties who sit retired in the seclusion of their charms:
To them their lovers' prayers are address'd in vain [1].

His life (henceforth) is passed with ever-bleeding heart:[2]
Whose prayer hath at his mistress' threshold been in vain.

Since I have wounded been with thy eye-lashes' Kairene[3] blade:
My search for ointment for the wound is (I wot) in vain.[4]

5. He who prospereth in the trade of love
Traffic of all other (kinds) doth he regard as vain.

The rose at early dawn (methinks) doth take no heed:
Whilst the nightingales to her sing plaintively in vain.[5]

Those who in love's tavern inebriated are:
This world's prosperity do they regard in vain.

Verily in Love's road extreme and utter is the gloom:
Resignation strives to shed[6] behind it light in vain.

9. It is ever shifting, ne'er is it (tranquil and) at rest:
'ALIM! the constancy of Time is (altogether) vain.

1 Lit: appear vain
2 Note the dependent compound. Vide Trumpp's Grammar, § 38, 2
3 Vide 'Abd-ur-Rahmán Ode XXX, note 3
4 Lit: the arranging for medicine for the pain is useless
5 The reason being that the rose is so taken up with the cool and pleasant air of the morning. This idea the next couplet continues
6 Lit: to lead an animate object. On this account the idea of a lamp which is inanimate and carried, cannot be introduced into the translation

# ODE XIV.

## BY KHAN-ZADAH SADR-I-KHUSH-HAL (KHATAK.)*

### NOUGHT.

E. A. p. 372.

Beside thy (rosy) lips are pearls and rubies nought:
Beside thy (scented) tresses, musk and ambergris are nought.

From off thy (radiant) face remove (I pray) thy veil:
Eclipse the (noon-day) sun, make the moon as nought.

When the (indifferent) lover[1] doth not for them pine:
The pearls, the pearls (I say) of thy eyes are nought.

If thou have not Love thy safe-conduct[2] to be:
Thy wand'rings in its blood-stain'd paths will avail thee nought.

Without one's mistress how can one enjoy the 'Id?
To folk who know not passion's throes, 'Id (I trow) is nought.

Beside thy lofty stature and thy comely shape
The (tall) poplar, (graceful) plane-tree, and juniper are nought.

Thy stony heart (my love!) at the wails of me most vile
Hath not become (a whit) more tender, no! in no wise, no!

In love one single lesson is (I ween) enough:
All the books in the World are beside it altogether nought.

Thy (euphonious) idyls, O SADR-I-KHUSH-HAL!
Have reduced the stores[3] and marts of sweets to nought.

* Son of Khush-hál Khán, Khatak. For an account of him vide Raverty's Grammar Introduction, page 29

1 Lit: purchaser

2 "Badraka." Elphinstone writes (Kábal, Vol. I, page 300): "It is possible in all tribes, except the Khaibarís (Afrídís of the Khaibar), to obtain a secure passage through their territories by a previous agreement with the chiefs who for a small present will furnish an escort (or badraka), under whose protection a stranger may travel with perfect safety." So also in the Highlands:

"Malise! what ho!"—the henchman came—
"Give our safe-conduct to the Græme" (Scott's Lady of the Lake).

The violation of a safe-conduct is considered the grossest insult that can be offered to a Khán or tribe. Often in lieu of an armed escort some token is given the traveller or travellers. I am personally acquainted with an instance of where a Túri Malik, of the Khuram Sirdári of the present Kábal Government, gave his cap as badraka to an Adam-Khel Afrídi Káfila. It was not respected by some of his enemies, and the Káfila was in consequence attacked and plundered; but the Túri chief made every effort to personally revenge the insult, and himself fell in one of the retaliatory attacks. For a further account of the system of badraka see Bellew's Yúsafzai, page 210

3 Lit: mines

# ODE XV.

## BY KHAN-ZADAH ASHRAF KHAN (KHATAK.)*

### TO AN INDIFFERENT MISTRESS.

K. A. p. 372.

I continuous weep[1] with grief for thee till dawn :
Thou unconcernèd sleep'st upon thy couch till eve.

In Exile's waves I sink, (sinking) I bubbling cry :
" Mariner ! for God's sake, stretch forth to me a hand."

Men of virtue are sincere and deceit they shun :
For the acidity[2] of the colocynth is not in the apple found.

Thou art my life : without thee I die : full well dost thou know
That severance of the body from the soul is hard.

5. When again shall I with a draught from thy lips be satisfied :[3]
Night and day is this my (constant) prayer 'fore God.

The plunderers of thy beauty laid[4] their hands unto the spoil :
They (now unheeding) roam, deaf[5] to compromise and peace.

Tho' I be captive in thy tresses, a thousand joys (say I !)
In such bondage happier I than in freedom (unrestrain'd).

In false promises hast thou (my love !) a thousand wiles :
With one true word[6] hast thou ne'er op'd thy rose-bud mouth.

9. ASHRAF is with love for thee distraught ; (aye ! ) and more will be :
If smiling (sweet) thou him to kiss thy dainty lips permit.[7]

* Son of Khush-hál Khán, Khatak. He was born A.D. 1634, and acted, at desire of his father, as Khán of the Khataks A.D. 1681—1683 during his father's life-time. He died a prisoner in the fortress of Bijapúr, A D. 1693. For further details vide Raverty's Afghán Poetry, page 249. His *nom de plume* was Hijrai, or " the Exile" (see Ode XXIV) assumed by him, because he wrote most of his poems when a captive in Bijapúr

1 Note force of uncontracted Indicative Present
2 Lit · flavour
3 Lit : be moistened with the cup of thy mouth
4 The allusion is probably to the appearance of the down on the cheek of the lov'd one. Vide Ode LX, couplet 5
5 Lit . taking no concern for
6 Lit : truthfully
7 Lit . if thou laughingly make thy fair mouth (face) to him permissive

# ODE XVI.

## BY 'ABD-UL-HAMID (MAHMAND).

### A LOVE ODE.

K. A. p. 373.

If but once thou art with thy mistress[1] face to face:
Thy rivals will not (dare to) cause thee henceforth[2] harm.

When again will Heaven grant me a meeting (with my love)
That I may on my rival for my (present) exile be reveng'd.[3]

Through my rival's bad example became my love estrang'd:
The scab of itch infects with itch the man in health.

No heed do I pay to my reputation amongst men:
The excessive coyness of my love hath made me more greedy than the locust.

5. Owing to the ravishing fascination[4] of his mistress' (whisper'd) secret:
His own locks like cow-itch[5] pods the (o'erwrought) lover sting.[6]

Since my dog-like fidelity in love doth not me desert:
Therefore (by my mistress) I'm called by "Tú!" and driven off by "Chakh!"[7]

7. God hath planted love as a mole on the face of me HAMID:
Be I with it O Mentor! pleasing (in) his (sight) or no.[8]

1 Lit. mistress' face
2 Lit: more
3 Lit. crow over my rival to the full (*i. e.* to my heart's content). "Sakha kawul." To crow over an enemy. (Bellew's Dictionary) see also Ode XVII line 1
4 "Latáfat" slenderness, elegance,
5 A leguminous plant, a native of warm climates, whose pods are covered with sharp hairs which penetrate the skin, and cause an itching (Webster)
6 It is most difficult to translate this couplet, so as to embody a sentiment of sensual mundane love, inasmuch as the allusions in it are deeply Súfistic, and refer to the Deity. Freely translated it would run thus: "Owing to the fascination which an enquiry into the mysterious (ráz) workings and attributes of the Deity hath for the enthusiastic Súfí disciple (yár), his o'er-wrought and over-sensitive brain is well nigh driven to the verge of insanity"
7 Pakkhto words for calling and driving off a dog. It is a strange coincidence that "To! To!" is the Portuguese call to a dog, and is short for Toma! Toma! (take! take!), which tells him to come and take his food (Tylor's Primitive Culture, Vol. I, p. 161)
8 Lit: or ill (looking). In this line in the original the words "kkhahe" are by a misprint run into one another.

# ODE XVII.

## BY M'AZULLAH (MAHMAND).

### ADVICE.

K. A p. 373.

Exult not (nor triumph) thou o'er the death-(bed) of thy foes:
For before thy friends also lies this road.

Bear to every one love sincere (and pure):
No one towards do thou envy or malice bear.

Never can education benefit the vile [1].
Tares,[2] thro' the peasant's toil, will ne'er the rice-plant become.

From the base wilt thou naught else hear but sin:
Unceasing from the scald-head (filthy) scabs down-fall. [3]

5. A vicious son's a wart upon his father's face:
It to cut out gives pain, to leave alone's[4] a sin.

To the Solomon of thy thoughts I offered myself:
In the ant's hand was nought but a locust (held).[5]

7 To M'AZULLAH throw (my love) the cable of thy locks:
That with it he may emerge from the well of thy dimpled chin.[6]

1 Lit education is useless for the vile
2 "Shamakha" (Panicum frumentaceum), a tall weed which grows in rice-fields. It is a very inferior species of millet, but is sometimes eaten by the very lowest classes. It is the Persian "Shámákh," and the Hindi "Shamak." Raverty gives "Shamakha" and "Shámúkha." The present Akhund of Swat is said to have lived on it and water for twelve years when engaged in religious devotion It is said to be still his chief food, but the water is replaced by buffalo's milk (Bellew's Yúsafzai, p. 104)
3 Lit are shed forth, moult
4 The reader will notice the jingle of words in the original
5 "King Solomon, having been placed by the Almighty in sovereignty of men, demons, and the brute creation, was receiving their voluntary tribute, when the court was a good deal amused at seeing an ant enter, dragging along the thigh of a grass-hopper (or locust) which it deposited at the monarch's feet with evident complacency. The elephant turned up his nose and the hyœna laughed out right at this mighty addition to the royal treasure, for the one had brought him on its back a budding aloe tree, and the other a rich necklace, rent from the throat of a young maiden, whom he had surprised and slaughtered at her mother's tomb But Solomon sternly rebuked either, declaring that none had that day honored him as he felt honored by the little ant" (Abbott's Journey to Hirát)
6 Vide Ode XLVIII, note 5

# ODE XVIII.

BY KHUSH-HAL KHAN (KHATAK.)

ON LOVE, HONOR, VALOUR, AND THE MOSLEM LAW.

K A p 374.

Struggling love[1] is (in the end) true love itself[2]
Before the former[3] is the ladder of imagery placed[4]

If thou survey (the world) from Tartarus to the Pleiades
Throughout the four points (of the compass) are the murmurings of Love.[5]

Had not Love been, no one would in the world have been:
Love's sway is firmly planted till the Day of Doom.

Of those who have thro' love but one heart, one tongue:
Their every enterprise is more than that of others bless'd.

This single maxim hear with thy soul's (inward) ears:
Since it more precious is than the realm of Aurangzeb:

"Let thy life and wealth be lost, but ne'er let honor slip:
The true worth of mortal's deeds is on honor (bas'd)"

When once thou hast in love a mortal's heart enslav'd.[6]
Most ungenerous it is from him thyself to tear away.

He who fosters ill intent, him will ill befal:
The vilest vice of all is the fostering ill-intent.

In this world is valour a to-be-desired gift.
If God on any[7] it bestow, let him for it thanks return

Such a fine-drawn path is that of the Sharíat.[8]
(That) one's footstep rests[9] on a pointed diamond's crest

1 Lit "profane love," as opposed to Divine. I have translated it as struggling meaning the love of the Sufi novice striving after the truth
2 Lit the essence of the truth, *i e*, the love for God as the Truth
3 Note the remote demonstrative in the feminine refers to the more remote feminine noun "'aáshkí"
4 *I. e.*, to help the struggling Súfi to attain to the fourth and highest degree of Súfism, known as Hakíkat, his struggling intellect, which by nature is engross'd with this world, must be assisted by allegory and imagery. The couplet will bear another rendering —
Allegory is the essence of the reality
Before the former is the ladder of imagery placed
The couplet in this case would be a Pakkhto rendering of the Arabic line · "Al majáz kuntaiat-ul-hakíkat, *i e.*, allegory is a bridge to reality"
5 Allusion is apparently here had to the music of the spheres, the harmony supposed by the ancients to be produced by the accordant movements of the celestial orbs
6 Pakkhto Subj Pres.
7 In the Pakkhto "wu-chá" is a misprint for "wu-chá-ta"
8 The Korán or Holy Law
9 'Ikkhaí' poetice for "Ikkhai dai"

11. If thou, KHUSH-HAL [1] offer advice unto the deaf :
Tell me, what (to them) do thy counsellings avail ?

## ODE XIX.

BY SADIK.

THE FEAR OF GOD.

K A p 375

Why with that gain art not thou content
That gain which e'er remains constant (and unchanged) ?

This is the height of baseness, if thou me believe :
That a disciple by his master[1] should repudiated be.

That which for a single moment is not absent from thy mind
In effect hath it (for thee) become thy God.

Whatever may have been in a platter plac'd
Must eventually therefrom apparent be.[2]

5. What of the (true) Moslem is the sign ? 'Tis devotion of the heart :
How can the Jew e'er worship (God) with fervency.[3]

Why hast thou abandoned[4] the remembrance of Him
Who is e'er more near[5] unto thee than thyself ?

Howe'er so much despair may in thy heart abound :
From such a friend (as He)[6] be not one instant separate.[7]

On integrity hath God, I ween[8] immunity bestow'd :
What results tho' Nimrod cast the Faithful (Abram) into the flames ?[10]

9. (Therefore)[11] do thou constant quaff the wine of love SADIK
What mattereth it if thereat the Censor be annoyed ?

1 "Pír," the instructor of the Súfí disciple (murid)
2 "Out of the abundance of the heart the mouth speaketh." (Matt XII, 34)
3 In the second Súra of the Korán these words occur "God hath cursed (the Jews) with infidelity, therefore few shall believe"
4 "Farághat shwal," same as the Persian "farághat shudan" (Vide Johnson's Persian Dictionary *in verbo*)
5 Another rendering is
Who is ever round about thee (tar-tá-na) and present with thee ?
6 Da (the ablative sign) yár-a dzane. "Wu" is a misprint
7 The reader will notice the juxtaposition in this couplet of the two Pakkhto words "zirah" and "zirrah"
8 Note the guarded opinion expressed by the Subjunctive Perfect
9 "Al Khalíl," the Faithful
10 Vide Khush-hál Khán Ode IV, note 6
11 Because "on integrity God hath immunity bestow'd," see preceding couplet. The duty of the "Muhtasib" or Censor in Muhammadan countries is to punish violations of the Moslem religion, of which wine-drinking is one (Vide Ode V, note 5). This offence the Poet, being a man of integrity, *i. e.*, a perfect Súfí, considered he might with impunity commit

# ODE XX.

## BY YUNAS.

### ON LOVE LETTERS.

K. A p. 375.

As others are delighted with a packet full of gold:
More than they am I at the (love) letters of the fair.

The dusky hue of my love's down is ambergris and musk:
O'erjoyed am I with notes with[1] ambergris and musk (perfum'd).

Lovers have (e'er this) with their heart's blood writing made:
The sane man smileth at (such) writings of the craz'd.

He who the news and name of his pearl-(like) mistress reads[2]
Casteth not a glance at a packet fill'd with pearls.

5. In the direction of my mistress both my eyes with watching ache:[3]
I by the couriers' hand for a note most anxious look.

(Howbeit) if my love write not to me, 'tis meet:
For the high-bred can elect to send[4] letters to the mean.

7. Monarchs enchanted are with packets of red gold:
I, YUNAS, with the missives of the sugar-lipp'd.[5]

1 Lit of. Orientals of position perfume their notes when they desire to pay a compliment to the recipient
2 Another rendering is —
"He who peruseth the news and the writing on the gate of his mistress" The two renderings depend on the word "d-r" being read as "dur" or "dar"
3 Lit. have become four
4 Lit are chief as regards (sending)
5 *I. e.*, the fair

# ODE XXI.

## BY KALANDAR (AKOZAI, OF SWAT).

### TO AN OLD MAN.

K. A. p. 376.

When thy beard became upon thy face snow-white
The more thy hank'ring for life and wealth increased [1].

Tho' in old age thou greedy art, naught art thou to blame:
A man (most) hungry feels at the time of Dígar prayer.[2]

Thou with thy grey beard[3] tak'st[4] thy staff and tott'ring go'st:
In search of bread dost thou roam from door to door.

In thy old age hast thou follow'd thy ambition's bent:
(But) not one day hast thou in the Prophet's footsteps [5] spent.

In prayer thou can'st not e'en a half prostration make:
But all day long bent down with aching back thou mow'st.

Then if thou repent will thy time (I ween) have passed:
When thy head reclines on the brick-work of the tomb.[6]

In the world's pursuits thou split'st intellectual hairs:
But with the tenets of thy faith in no wise art acquaint.

Contentment is, KALANDAR! such (enriching) wealth,
That it makes a man, tho' in poverty, (most) rich.

# ODE XXII.

## BY KHAN-ZADAH KAMGAR (KHATAK.)

### A LOVE ODE.

K. A. p 377.

My love hath carried off my heart from within my breast:
Love for her hath reliev'd my soul and life of grief.

1 "Shwá" in the Pakkhto is a misprint for "shwa"
2 The last prayer of the Moslem day which begins in the evening. It is said when the shadow of an object is equal to the shadow at noon, plus the actual, (or with the Hanáfis, twice the actual) length of the object itself
3 This is an example of the form, but rarely met with, of the possessive compound mentioned by Trumpp in his Grammar, § 38, 4, 6, where the substantive remains unaltered and the adjective agrees with it in gender
4 Note force of Subjunctive Present with Habitual signification
5 This is a specimen of the more common possessive compound, Vide Note 3
6 The "lahad." It is a small sepulchre running north and south on the west side of the grave or "kabar," and a little below the level of its floor. It is roomy enough to allow the corpse to sit up when summoned by the Angels, Nakir and Munkir, to render account of his life and deeds. After the body has been deposited in it, with its face inclined towards Mecca, *i. e.*, the west, the "lahad" is shut off from the "kabar" by large flat bricks placed upright against its opening. The "kabar" is then filled up with earth. (Bellew's Yúsafzai). In the first line of this couplet in the Pakkhto "píyá" is a misprint for "bíyá"

2. Since thoughts of her were ever (constant) in my brain :]
For this did (other) maids[1] my head as forfeit take.

Tho' I a thousand tales of constancy had conn'd :
The gazelle-eyed ones by their charms[2] of it me bereft.

With the golf-stick of her raven[3] locks did she, beauteous maid !
Drive from me along the plain my heart a golf-ball (like).

5. So much do I weep through Love's excessive grief
That (e'en) the vernal showers are by me put to shame[4]

Such impatient and such reckless love bear I
That of all it hath me stripp'd ! my brain, my property.

7. Therefore am I KAMGAR like to Majnún[5] far-fam'd :
Because my mistress hath of all judgment me bereft.

## ODE XXIII.

### BY FAZIL.

### HOW TO LIVE.

K A p 377.

In these latter days do thou with prudence walk :
Lest thou a false step make, walk thou with eyes awake.

If thou hast thyself from thorns[1] and brambles freed :
Then gaily like the thread pass through the flawless[2] pearl

If thou like sandal-wood hast ground thyself against the stone:[3]
Then unhesitating trickle down[4] the (fair) cheeks of thy love.[5]

Beyond thy coverlet[6] stretch not out thy feet :
Such as thou art and in proportion to thy status live.

1 "Turko"
2 The reader will notice the play on the word "dástán" in the original
3 Lit black
4 Lit the vernal clouds have carried away shame from me
5 Vide 'Abd-ur-Rahmán Ode IV, note 5 Majnún was madly in love with Leilá. His name also signifies "possessed of a Jin" (or demon)
1 Lit · stumps of trees
2 Lit genuine. The allusion is Súfistic, and is to the effect that if the Súfí recluse has abandoned the world, he may hope to attain Heaven
3 *I. e.*, humiliated thyself
4 Lit go
5 Women in the east pound sandal-wood, mix it with other ingredients and apply it, as hair-oil, to their hair
6 Lit : sheet

If thou can'st not afford a second riding-mule :
Make thy legs thy (second) mule, on them mounted roam.

Within his proper limits each man a Sultán is :
(Therefore) like a pair of compasses around thyself revolve

If thou beauty, scent, and grace hast made thy Being's pride :
Then like a rose art thou : in the turban (proudly) bloom.[7]

With the transparent clearness[8] of a mirror live :
So that all in thee may thy true soul reflected[9] see.

Lo ! Humility 's a virtue rare, if thou (thereon) reflect :
(Therefore other) burdens bear, with them burden'd live.

Soon or late[10] (I trow) will autumn, FAZIL, come :
If thou would'st the roses view, (now) within the parterre roam

## ODE XXIV.

### BY ASHRAF KHAN (KHATAK) ALIAS HIJRAI.

### A LOVE ODE.

K A p 378.

May with love for thee no one e'er stricken be ![1]
May God ne'er any one with such a plague afflict !

Since I the pains of exile knew, thus (ever) do I pray :
May God ne'er any one from his beloved part.

If love for maidens fair th' ascetic deem a sin :
Tell me, *what love* should man consider innocent ?

At such a sentiment am I astounded friends !
How in the world can one without a mistress smile ?

I, my loved one ! view the tree of thy coyness high :
How can mortal hope (from thee) the fruit of interview (to gain) ?

Those wounded by thy tresses[2] ne'er their health regain,
Altho' with utmost skill one for them prescribe.

7 Lit roam. Afgháns are very fond of placing flowers in their turbans as an ornament
8 Note the nominative absolute, and Vide Trumpp's Grammar, § 181, 3, *b*
9 Lit the state of the case
10 Lit to-day or to-morrow
1 Note the Precative Imperative
2 In Oriental Poetry the black tresses of the mistress are compared to snakes

How can a mortal e'er on her bright face stedfast[3] gaze :
Since her radiancy[4] 's more radiant than the sun or moon ?

Her promis'd kiss she ever makes a draft to-morrow (to be paid)
How with such a promise can one one's heart refresh ?

On Time there is no reliance, it (e'er) unstable is :
How then can one rely on the promise for the morrow ?

10. Such a cruel bearing as in thee I've seen
In this world such tyranny doth no other exercise.

11. Than thee more cruel is there no one elsewhere in the world
Like as in sincerity hath HIJRAI no man his peer.

## ODE XXV.

### BY DAOLAT.*

### AGAINST EVIL DESIRE.

E A. p 379

When my Pure Holy Guide 'gainst sinful lusts me warn'd :
Thenceforth did I cut through the fibres[1] of my wicked greed.

When the study of the Sifát less engross'd my thoughts ·
Then God his attributes[2] to me show'd from every point of view.

Anon (from my study ) I return happy smiling as the rose :
Anon the rain-cloud like, I am constrain'd to weep.

Without ablution take not up the Holy Korán in thy hands :
Since the Lord hath thus decreed : " Not before ablution."[3]

5. Had I not kept my soul free from doubting fears :
How could it ever have Resignation's treasures gain'd ?

3 " Dzír "
4 " Núr "

* This poet is said to have been a Hindú, imbued with Súfistic principles (Raverty)

1 " Wale" plural of " wala "

2 Lit face. These two lines allude to four degrees of advancement in one branch of mystic Súfistic knowledge. The three first stages are confined to studying the nature of mankind (násút ) · of angels (malakút) and of arch-angels (jabarút) These are "sifát." The fourth stage (lákút) is the studying the attributes of God Himself (zát).

3 This injunction occurs in the fifty-sixth Súra (or Chapter) of the Korán (Vide Sale's Edition page 437, note e) · " This is the excellent Korán ; none shall touch it except those who are clean." This text is usually written on the cover of the Korán

6. The dissembling sinner is a scorpion as it were :[4]
His whole form a sting, a gimlet, and nought else.

At a glimpse of God's nature[5] I became involuntarily distraught :
With desire (more to know) my foot on the brink of Death.[6] I plac'd.

Since I listen'd not to Lust's (seductive) strains, my soul hath been at rest[7] ;
And become for me a lamp, with a thousand lustres bright.

Howe'er so much I warn the fool he will not comprehend :
But for the man of wisdom a single word 's enough.

10. The snake of the same hole stingeth not one twice :
How oft hast thou been stung by the (self-same) miscreant (lust) !

11. O DAOLAT ! the wicked snakes and scorpions are :
(Therefore) henceforth with them do not associate.

## ODE XXVI.

BY SAMAD.

COMPLAINT OF THE SOLITARY LOVER.

K A. p. 379.

Without my love doth life to me insipid seem :
The more therefore my soul unto death inclines.[1]

My withered heart (was) like the parch'd-up wastes in Hár.[2]
From my two eyes o'er it the Jaihún's[3] waters rolled.

Comfortless lay I on the world's cold bare earth :
Like the deer my (troubled) sleep on the (busy) ant-hill was.[4]

Headlong speeds[5] my head into the whirlpool of grief :
Worthy it of punishment, like (unto) Kárún[6].

4 A very frequent idiomatic meaning of "shuh"
5 Lit . Him
6 Lit · did I plant my foot on non-entity. Few Darweshes survive their probation for the 3rd stage of Súfism, known as 'Arúf, signifying knowledge or inspiration. (Raverty)
7 Lit : my companion

1 The reader will remark that in the Pakkhto the letter "shín" at the end of each couplet stands for "shuh"
2 The month Hár, our June ; it is the latter of the two months which make up Dúsai, or the extreme hot-weather (Bellew)
3 The River Oxus
4 Vide Ode IX, note 1
5 Lit · goes
6 Or Korah. Vide Khush-hál Khán Ode I, note 24. The Moslems hold that he is still descending head foremost to the earth's centre

5. Since in the school of Love the tale of grief I conn'd :
In blank astonishment at me were Farhád[7] and next Majnún.[8]

Like the (split) pen-nib, I spew from my breast rent (and torn) :
Like the coral, crimson gore hath my inmost heart become.

The physicians placed the finger of doubt upon their lips :[9]
My ailment was not included in the "Kánún-i-Shifá."[10]

Tho' grief my mistress for hath brought me to the grave :[11]
Still hath (in effect) my head 'bove the nine vaults of Heaven soar'd.[12]

9. Why should not the verses[13] of (the Poet) SAMAD pleasing[14] be :
In whom the (slight) ailment of the love of Sháh Farid[15] hath ripen'd into plague.'[16]

7 Vide Khush-hál Khán Ode I, note 39
8 Vide 'Abd-ur-Rahmán Ode IV, note 5
9 Lit teeth
10 The Poet should have written "La Kánún da Shifá na" The "Kánún-i-Shifá," or Canon of Medicine, is the most celebrated of the numerous works of Abú Síná, the famous Oriental Physician (Vide Khush-hál Khán Ode I, couplet 107) It has been translated into Hebrew, Arabic, and Latin. (Lorch's Khíva)
11 Lit . concealed me like the dust (of the grave conceals the corpse)
12 Lit became. The Moslems hold that there are seven heavens, then 'Arsh and Kursí, the eight and ninth crystalline or empyrean heavens, containing the Thrones of God. Between the seventh and eighth heavens some commentators place Paradise
13 Lit words
14 Lit : sweet

15 A famous Súfi saint of Arab descent, surnamed "Shakar-Ganj" He was born in Kábal, A.H. 595 (A.D 1178), whence his grandfather, Shwaib, and father, Shekh Jamál-ud-dín, migrated to Hindústán towards the close of the 12th century, and settled at Kothwál, the modern Chaoli Mushaikh, in the Mooltán District Thence Shah Farid proceeded to Mooltán, Kábal, and Delhi to study. At the last-mentioned place he became the disciple of the celebrated Afghán Saint, Khwájah Kutb-ud-dín Bakhtiár Ushi Kaki (of whom Doru gives an account in his History of the Afgháns, Part II). In A H. 632 (A.D. 1234) he came to Ajúdhan, in the Gugaira District of the Panjab, where he resided till his death, A. H 670 (A. D 1273) at the ripe age of 95 years. His tomb is to the south-east of the modern city of Pákpattan (the Holy Ford), a name which was given by the Moslems to the Hindú city of Ajúdhan in consequence of this saint having resided and been buried there, and of the approach to his cell having been by a *ford* across a small stream (since dried up) which flowed in front of it. There are three traditions connected with his surname, Shakar-Ganj (the Treasury of Sweets) —one, that his mother, in his younger years, to tempt him to say his morning prayers betimes, used to tell him that God placed under the pillows of persons who did so lumps of sugar, which she, however, herself placed there. As he grew older, she discontinued the practice, but the sugar was nevertheless discovered by him daily under his pillow, being the reward of Heaven for his great piety ! The second is that one day when proceeding in the rain through the muddy streets of Delhi to visit his Pír, the above-mentioned Kutb-ud-dín, he stumbled and fell A piece of mud which adhered to his mouth was at once converted into sugar, the result, as his Pír informed him, of his earthly frame having, through his excessive devotion, become a "Treasury of Sweets !" The third story is that one day meeting a salt caravan outside Delhi, he, on being presented by the traders with some salt as a thank-offering, miraculously transformed all their loads into more valuable ones of sugar !

16 The purport of this couplet is that the love for the Deity of the Súfi Samad far exceeded that of the famous enthusiast Sháh Farid

# ODE XXVII.

BY ABU-UL-KASIM.

A LOVE ODE.

K. A p 380.

Was it my (bosom's) moon that enter'd my (dark) cell ?
Or was it a (radiant) lamp kindled in my gloom ?

The earth of toil have I kneaded with my tears :
Now bloometh my (fair) rose in the soil of my own toil.

If after death my love come my grave unto :
Thereon upon my grave will a bower of roses bloom.

My moon hath than the (sun)-light more radiant become :
Such radiance hath God on her countenance bestow'd.

5. I made myself the dust of my belovèd's street :
Altho' she (ingrate) doth my services reproach.

Through jealousy my rival me my mistress' lap-dog styles :
But this nick-name of his hath me more honor'd made.

7. ABU-UL-KASIM'S wish is union with his love :
May God his persevering efforts yet more bless !

# ODE XXVIII.

BY AHMAD SHAH ABDALI.*

A LOVE ODE.

E A. p. 381.

My mistress ! like to thee can there be no one in this world :
Thy veil draw (o'er thy charms), lest thy lover in despair expire.

With burning breast do I continuous for thee search :
Nor is thy dwelling on the Earth, nor yet in Heaven's (thy seat).

* The founder of the Saddozai dynasty of Kábal, which lasted from A.D 1747—1842 (with a break from 1834—1839) Ahmad Shah was a member of the Abdáli Division of Afgháns, to which belong the tribes of Saddozai and Bárakzai (the present dynasty). He first gave the name of Duráni or "The pearl-like" to the Abdálís, and surnamed himself "Dur-i-Durán," or "The pearl of pearls." He reigned A.D. 1747—1773.

3. An ascetic or a mendicant will I roam the earth :[1]
And (with bent head) shed tears on my mantle's ( front).

O sweet-scented morning breeze ![2] to me tidings bring:
Cause thereby my heart rose-like to smile in its parterre.

5. When I raise (plaintive) cries or weep, my (sole) object this :
That I may constant bloom in the garden of thy face.

Is this my heart which at thy Beauty's depredations weeps ?
Or is this Philomel, who Autumn's (ravages) bewails ?

A wondrous fire is in the nose-jewel it consumeth hearts :
Throughout the world no single heart its destructive pow'r escapes.

In the (wide) plain (of love) the lover wailing stands:
Nor admits he (as just) against himself the (cold) world's reproach.

9. At (my love's) coldness and rebuffs I'd ne'er from love withdraw my hand :
If I, AHMAD SHAH, at all were with opposing weapons arm'd.[3]

## ODE XXIX

### BY 'ABD-UL HAMID (MAHMAND).

### THE POWER OF KINDNESS.

K. A. p. 381.

Every rebel, every outlaw, clemency a (faithful) subject makes :[1]
Generous treatment puts the most shameless unto shame.

1 The allusions here are to the preparations for the stage of Súfism known as 'Arúf, thus described by Raverty : "He must begin by a lengthened fast, which should not be less than forty days. During this period of fasting he remains in solitude and in a posture of contemplation, and takes no sustenance save enough to keep body and soul together... ..... When reduced to a mere skeleton, the disciple comes forth from his solitude, he still has years of trial to endure He must wander about companionless in desert places, or remain in some frightful solitude."

2 One of the prettiest conceits of Afghán Poets is the regarding the soft breeze of the morning (the Nasím-í-sahar, as the Persians style it), as a bearer of messages from the lover to his mistress, or the exile to his home. A fine Ode of Khush-hál Khán's, composed when in captivity in Hindustán, begins :

Kah guzr pa Khairábad wu-kre, Nasímá !
Yá di gashi wu-shí da Sará-e dá Sínd pa síma :
Pa bár-bár dzmá salám war-ta 'arza kra :
War-sarah dzmá da loriya tso taslímá.

If o'er Khair-ábád thou should'st pass, morning-breeze !
Or thy course should by Será-e, on th' Indus bank, thee take :
My frequent salutations unto them convey :
On my behalf to them repeated greetings make. (Vide Gulshan-i-Roh ; Khush-hál Khán p. 50)

3 Lit : were in power strong

1 Lit : makes a slave

2. The (dried up) brook which sympathy once more makes to flow :[2]

For the Stream of Life,[3] methinks, it (idly) takes no heed.

Every brow that kindness (radiant) lighteth up
Its lustre and refulgence is world-subduing as the sun.

If one with kindness treat (e'en) a beast of prey :
If it crouch not at one's feet, let me forfeit stand !

5. Every graft which kindness grafts, in no wise (I trow)
It can the pruning-shears mangle with its blade.

As when o'er the earth the sun riseth there is light :
So every moment doth benevolence smiles diffuse.

When pure love expands her smiling lips into a laugh :
The bud bursteth into blossom, as (into day) the dawn.

Than those feats which the magician by his magic doth effect
How many more than he[4] doth benevolence achieve.!

Sympathy doth at once for Islám anxious make
The aged Unbeliever of a thousand years.

10. HAMID ! be on thy watch against the man of sin :
Love (tainted) with deceit will thee offensive make.

## ODE XXX.

### BY'ABD-UR-RAHMAN (MAHMAND).

### ON THE POWER OF LOVE.

K. A. p. 382.

Mark ! how excellent a dignity doth fervent Love possess :
Since the whole Universe is to Love a slave.

Tho' to ascend from Earth to Heaven is difficult (and hard) :
This journey is by Love effected at a bound.[1]

When the benevolent converse of mysteries unreveal'd :
'T is (the result) throughout of the inspiration of Pure Love.

The Reign of Vogue and Custom will not be for aye :
As the Reign of Love, which shall eternal be.

2 Lit : makes alive
3 Vide Ode XXXIX, note 7
4 Lit : how many more than those of him.
1 Lit : step

K. A. p. 382.

5. Without Pure Love to God in Islám[2] there is no zest:
If Islám there be I wot 'tis the Islám inspired by[3] Love.

What wonder if around each Cup-bearer who the goblet holds
Of Pure Love to God, the inebriated crowd should throng?

(Again) what wonder 's it if within the fowler's net,
Who hath the snare of Love, the Phœnix[4] be entrapped?[5]

After death will not be kindness and benevolence as now:[6]
If thou to practise Love desire now 's for thee the time.

9. Therefore RAHMAN'S every verse[7] most euphonious is:
Because his every verse is a verse by Love inspir'd.

## ODE XXXI.

BY 'ASAM.

TO AN INDIFFERENT MISTRESS.

K. A p 383.

Why to a physician should I for cure resort:
(Since) from my mistress death I solicit and desire?

Altho' unceasing I address the morning-breeze:
Still in no wise doth it inform my mistress of my state.

Tho' with the lips of a hundred men I to thee a thousand prayers address:
My prayers make no impression on thy (indiff'rent) soul.

Now will I (in person) at thy door for aye addresses pay:
Since in vain have been for me other's plaints and prayers.

5. Would to God that thou would'st summons me (solitary and) alone:
That unheard by[1] my rival I might to thee addresses pay.

6. Pity 'tis, 'ASAM that thou continuest to live on:
Since thy prayer hath to thy love been more worthless than a straw.

2 Resignation, the Religion of the Moslems (or resigned)
3 Lit of
4 Vide Abd-ur-Rahmán Ode XXV, note 1
5 Ind. Pres. of "nakkhatal"
6 "Dá"
7 Lit: word

1 Lit separate from

# ODE XXXII.

BY YUNAS.

"GHARAZ."

K. A. p. 383.

Except with my belov'd nought have I to do with others:
If others have (with others), nought have I to do (with others.)

Whosoe'er hath quaffed the sweet things of thy lips:
No hankering hath he for the sweetness of conserves.

Tho' tormented with the pangs of love for thee (still so) happy I,
That nowise do I medicine (or do I cure) desire.

Thy lovers congregate (and flock) within thy courts:
No desire (I ween) have they[1] to stroll amid the meads.[2]

5. Those wanton with thy love, what inebriation else need they?
No cause have they to thirst for the decanter'd wine.

For the trifling pleasure of to-day[3] they've let slip the morrow's[4] bliss:
No concern have debauchees for what they abandon thus.[5]

7. YUNAS hath no longing for a mistress strange:
His reproaches and desires are his own sweet-heart for.

# ODE XXXIII.

BY MAHAMMADI.

ADVICE REJECTED BY THE LOVER.

K. A. p. 384.

Of no one the advice upon my ears doth strike:
Because (all) advice is drown'd[1] in the sobbing of my sobs.

Each (friend) thus counsels me: "In grief thou should'st not weep."
Therefore heed I not the whole world's counsellings

(To me) speak not of patience in this (devouring) flame:
Draw, Mentor! nigh to *me*, and list to *my* advice.

1 Pakkhto "E"
2 Lit. in the plain
3 *I. e.*, of time
4 *I. e.*, of eternity
5 Lit. for their abandoning

1 "Lár wruk shuh," lit. has been altogether lost. Vide Ganj-i-Pakkhto Tale X, note 24

4. Say hath any by entreaty grief from his heart expell'd ?
To whose advice (or counsel) doth the prairie-wolf attend ?

5. Through excessive grief thus I've not myself unto it [2] lent : [3]
As with (delirious) laugh the maniac advice rejects.

Others they who patient heed th' advice of Monk and Priest :
Not (of such mould) am I who in grief (unheeding) mourn.

Grief for thee hath made me craz'd : why then doth this crew
Subtly thus again and yet again me with counsel ply ? [4]

Account *me* nought : [5] *whom else* have they silenc'd in his grief ?
My Mentor's counsel offer'd is [6] with (ill-disguised) smiles.

9. Exile hath MAHAMMADI stunn'd [7] with his own cries of grief :
Therefore with his ears he thy counsellings cannot hear. [8]

## ODE XXXIV.

### BY MIRZA KHAN (ANSARI.) *

### ON RELIGIOUS EXHORTATION.

K. A. p 384.

The (false) preacher who by his preaching (his audience) captivates :
By what means by his discourse doth he so fascinate ?

He who preacheth with his lips but (consistent) doth not act
Some day will for his preachings ridicule sustain.

He who ne'er hath seen the road and yet acteth as a guide
Will by his guidance turn bright day to gloomy night.[1]

Then will their counsel be acceptable to others :
When in their proper persons (men) practise what they preach

5. Upon the (pious) guide doth Heaven's grace so rest,[2]
That he displayeth deeds consistent with his words

2 *I. e.*, counsel
3 Lit : acquainted myself with
4 Lit : with ingenuity me advise
5 Lit : I left alone. Note the nominative absolute
6 Lit : continues to issue (from his lips)
7 Lit : made deaf
8 " Na áwrí"
* An Afghán Poet, who flourished 1633. A.D. For an account of his life and writings, vide Raverty's Afghán Poetry, page 51
1 " If the blind lead the blind, they will both fall into the ditch"
2 Lit : such favour of the Lord is there on the (pious) guide.

6. The Perfect[3] are (as 'twere bright) suns upon the earth:
Virtue and vice will they in their homilies expose

Those who by (sound) preaching (other's) faith and life improve
Are holy men[4] (and) God[5] with the eyes of faith[6] discern.

Others[7] will they deliver from scepticisms' doubts[8]
When with pure hearts in their preachings they (God's) glory manifest[9].

9. If thou MIRZA! quench at thy Pír's[10] command thy lust:
Like self-denial will all at thy behest elect.[11]

## ODE XXXV.

### BY MUHAMMADI.

### ON BASE EXPECTATION.

E A p. 385

Lusting for this world doth each mortal put to shame:
Thro' such greed doth man earn the name of Cur![1]

He in whose court-yard stands a Palma-Christi tree[2]
In vain doth he therefrom look for (the Date-Palm's) dates.

He who barley sows to-day within his field
In vain will he to-morrow wheat therefrom expect

Whosoever looks for confections from his foe:
Some day will there a mouthful be of poison[3] in his jaws[4]

5. Are their snouts, (the snouts) of dogs, or (have they heads) of men
Who (in the guise of) friends crave profit from their friends?

3 "Kámil," those who have attained to the 4th or highest degree of Súfism known as Hakíkat. Vide Proverbs IV, 18.
4 'Aárifán, those who have attained to the 3rd degree of Súfism known as 'Arúf
5 Lit: Him
6 Lit: secret eyes
7 Lit: them
8 Lit: curtains
9 "Jalwa kándi"
10 Vide Ode XIX, note 1
11 "Daghah ba dzán nist kándi hamah," Lit: they will all similarly annihilate themselves

1 Lit currishness
2 The castor oil tree, from whose nuts castor oil is obtained by expression or decoction
3 Vide Ode IV, note 7
4 Lit: mouth

6. The contented man, tho' poor, still (I trow) is (passing) rich:
The drop of water, mark! for the river doth not yearn.

Not on the face of him, I ween, 's the nose of shame
Who to satisfy his lust from any desires aught.

As one who with (that)[5] trifles (which) his dignity (affects):
So appears to me this shamelessness of thine.

As when one dog a mill-stone licks, another (supplicating) growls:
Such is th' unseemly request which one man of another makes

10. The footing of their honor (undoubtedly) hath slipped
Who with unabashèd looks[5] make a second time request.

11. When MUHAMMADI, from another one to crave aught resolves
Incessant in the streets he his supplicating palm presents.

## ODE XXXVI.

### BY KHAN-ZADAH 'ABD-UL-KADIR KHAN (KHATAK.*)

### ADVICE.

K. A, p. 386.

Because the oyster with a single (rain) drop is content:
Are its priceless pearls in every region spread.[1]

If thou happiness desire, rest contented with thy lot:
If thou renown and fame desire, be liberal[2] (to all).

To lock up one's wealth means captivity in Hell:
Therefore theirs[3] the free have plac'd in their (open) palm.

Since (mortal) life is not for aye, what therefore matters it,
If thou in Philosophy with Sulimán[3] or Asaf[4] vie?

5. Man's vigour[6] doth by knowledge and by science grow:
The plumpness of four-footed beasts on provender depends.

5 Lit: with this beard. The possession of a beard amongst Afgháns presumes self-respect on the part of the owner.

* Son of Khush-hál Khán Khatak. He was born A.D. 1652. For further details vide Raverty's Afghán Poetry, page 268

1 Oriental tradition has it that the oyster opens its mouth, and swallows a single drop of rain water, which, in process of time, is transformed into a pearl

Here maidens are sighing and fragrant their sigh:
As the flower of the Amra just oped by a bee:
And precious their tears, as that rain from the sky,
Which turns into pearls as it falls in the sea. (Moore's Light of the Harem

2. Lit: practise giving. Note Present Participle used as a substantive
3 King Solomon
4 Vide Khush-hál Khán Ode 1, note 9
6 Lit: fitness

6. If thou high-minded art, another not e'en with roses pelt:[6]
(Yet) present thyself a target for the shafts of good and bad.

With my own eyes I've watched men possess'd of wealth:
One with greed doth it amass, his heir squanders it abroad.

8. Ever 'ABD-UL-KADIR be fearful of thy God:
Unto him that fears him, God hath said: "Fear not."[7]

## ODE XXXVII.

### BY KALANDAR (AKOZAI OF SWAT).

### TO HIS MISTRESS IN GRIEF.

K. A. p. 388.

If one ardently desire the choicest (mistress) in the world:
Elsewhere will one not find a mistress so choice as she.

A man will turn his back on the throne and crown of Aurangzeb:[1]
If he make his mistress' grief the crown upon his head.

Since the lustre of thy countenance doth outvie the sun:
Henceforth, heart-ravisher! what will the sun of day avail?[2]

He in whose pallet[3] grief for his mistress is a thorn
Henceforth how on his pallet will he e'er rest in peace?

5. If a man but once his foot within thy threshold plant:
He will the gates[4] and walls of Paradise forget.

If a man gain but once a glimpse of Love's Domain,
From it he'll ne'er depart: thus much I comprehend.

Again will no one find (a mistress) so benign
As she, whose tears have made my own (sad) tears to flow.[5]

8. When, KALANDAR! she her bewitching head-dress wears:
How can mortal man look her stedfast[6] in the face?

6 Lit: be
7 Allusion is here made to the twenty-seventh Súra of the Korán, in which the incident related in Exodus IV, 3, occurs, viz, the flight of Moses from his own rod when it was transformed into a serpent. "And God said: O Moses, *fear not!* for my messengers are not disturbed with fear in my sight"

1 The Moghal Emperor, who reigned at Delhi A.D. 1658—1707
2 Lit: what more will one do with, &c
3 Lit: bedding
4 They are eight in number (Sale's Korán)
5 Lit whose tears have produced tears on my face
6 "Barábar"

# ODE XXXVIII.

BY KHAN-ZADAH KAZIM (KHATAK) ALIAS SHAIDA.

A RELIGIOUS ODE.

K. A. p. 397.

In likeness thou 'rt a bubble, thy evanescence own:
Decorate thou therefore not thy unadorned[1] home.

If thou stud thy crown (with gems) like the firmament (with stars).
Ever wilt thou be distraught with anxiety on its account.

So great is thy fame in Káshán's[2] (busy) marts
That sleep a stranger hath become to those who on velvet sleep.

How can the glory of God's Unity the Polytheist's soul affect:
To distinctly view one thing is for the squint-eyed hard.[3]

Thou desirest to know the purport in Nature of each object:
Seest thou not that the (facial) lines no distinct meaning bear?

If thou art (blooming) as a rose, look not (I thee implore):
For permanence in thy hues or scent, since they (both) must fade.

He who cries to God in echo like the (unconscious) rock:
His hard heart will not depart, not (truly) contrite's he.

Like the tulip is his brow (with wrinkles) ever scarred:
The darkness of whose home by the torch (of Truth) is not dispelled.

Tho' like a candle in its shade a man be in his shroud:
His death will not ensue till Death's Angel for him comes.

Every moment do thou, SHAIDA, its flatteries mistrust:
Since destiny is ne'er impeded in its course.

1 The reader will note the force of the adjective "sádah," as applied to a bubble of water

2 Káshán, a city of Persia still tolerably flourishing, (situated in 'Irák 'Ajamí, about half-way between Ispahán and Tehrán,) long noted for its brocades and velvets. (Balfour's Cyclopœdia)

3 Squint-eyed people, in consequence of their inability to fix the axis of their eyes on the same object have *double-vision*. Thus the polytheist's mind is unable to grasp the idea of One God.

# ODE XXXIX.

BY KHAN-ZADAH SIKANDAR (KHATAK.)

A LOVE ODE.

A. . 888.

The minstrel his finger plants on the treble-string and e'en upon the bass :[1]
The Cup-bearer's present, also Spring; and the idol (of my heart.)

In such a place[2] I 'm wounded with the arrow of thy love:
That not to it can bandage or ointment be applied.

One stung by the serpents of thy locks recovers ne'er:
E'en (tho' he visit) tombs and shrines, or (resort to) magic (charms).

He to whom thou showedst thy face demoniac became:
Aloft on mountain crests he roams, (aye) and on the plain.

5. The secret of my love which (as yet) is from thee hid:
With it my own breast is not acquaint, nor indeed my pen.

To-day within my grasp is the Cup of Joy:
From me[3] have pain and anguish fled, aye, and grief as well.

By the nectar[4] of thy rosy lips thou hast Kawsar[6] put to shame[5]:
Still more the Stream of Life,[7] as also Zam-Zam's spring.[8]

1 The poet has in this line in the original Pakkhto, I think, striven to imitate the sounds of the treble and bass strings of the rabáb or guitar . a poetical conceit, in which even Homer and Virgil occasionally indulged
2 Vide Ganj-i-Pakkhto Tale III, note 10
3 Vide Ode IV, note 2
4 Lit : lusciousness
5 Lit : made nought
6 "Kawsar," the principal river of Paradise, from which all others have their source ; its water is whiter than milk or silver, and more odoriferous than musk. Some of it is conveyed into a reservoir outside Paradise, of which the blessed drink before entering Heaven. This is their first taste of their future and now near-approaching felicity. Whosoever drinks of this water will thirst no more for ever. (Sale's Korán)
7 The River of Life is a second River of Paradise, with the water of which those Moslems who for their sins shall have been cast into Hell for a period not less than 700 and not exceeding 7,000 years (for Infidels alone will be liable to eternity of damnation), and spent their time deprived of life, (or, as some say cast into a most profound sleep,) that they may be the less sensible of their torments, will be washed and revived. Those whose bodies shall have contracted any sootiness of filth from the flames and smoke of Hell will be immersed a second time in the stream, and be washed whiter than pearls. (Sale's Korán)
8 The well Zam Zam, on the east side of the Kábah or Grand Mosque of Mecca, which is covered with a small building and Cupola. The Moslems are persuaded that it is the very spring which gushed out for the relief of Ismáíl when Hagar, his mother, wandered with him in the desert. Some pretend it was so named from her calling to him, (when she espied it) in the Egyptian tongue, "Zam ! Zam ! " (*i. e.*, Stay ! Stay !) though it seems rather to have had the name from the murmuring of its waters. The water of this well is reckoned holy and highly reverenced. (Sale's Korán)

8. The (brazen) gong,[9] with one hand (struck), this (warning) sound emits:
"(One day) nor will thy crown nor cowl be thine, nor yet thy breath."

9. If he a seat could find in the dust of his mistress' street:
'T would for SAKANDAR be a garden,[10] aye, Iram's[11] fair retreat).

## ODE XL.

BY HASSAIN.

A LOVE ODE.

K. A. p. 388.

Until I am not *myself beside* with the wine of rosy lips:
I shall not be a man in the view of those with blood-shot eyes.[1]

Such an (enticing) tavern is that of my mistress' love
That when it I go to view I cannot tear myself away.

Lest thou should'st be exposed to the influence of the evil eye:[2]
Thro' this fear, beloved! I dare not gaze upon thy face.

Again shall I not find the foot-prints of the fair:
Until before their thresholds I, as a watch-dog, lie.

5. Nor shall I be welcome in the levée of the fair:
Until from my own friends I become estrang'd.

He who falls into the pit-fall of the dimpled-chin:
Cries he: "I cannot get out, get out can I not."

The new-moon's their monarch's stirrup, the firmament's his steed:
Therefore I cannot grasp the game-straps[3] of the fair.

9 Lit: kettle-drum. The sentiment embodied in this couplet is that which suggested Longfellow's beautiful poem · "The old clock on the Stairs." He writes:—

The ancient Time-piece says to all
"For ever! Never!
Never! For ever!"

10 Lit · a spring garden

11 Vide Khush-hál Khan Ode I, note 23

1 *I. e.*, lovers

2 The Afgháns firmly believe in the evil eye, and almost every individual in Afghánistán wears a charm of some sort or another against the dreaded evil. (Bellew's Afghánistán)

3 "Kanjogha," (singular here for plural): straps by which game is attached to the saddle. Allusion is here made to the prey which the fair secures. The form of the new moon is not dissimilar to that of an oriental stirrup-iron. The new moon, moreover, quickly sets, "Therefore, &c."

8. Then mayst thou call me false in my love for thee :
If like the Syrian-rue, I encircle not thy brow with fumes.[4]

9. If thy desire is for my love, thou wilt to me come :[5]
I, HASSAIN, am in the throes of death, and cannot go to thee.

## ODE XLI.

BY IBRAHIM.

A LOVE ODE.

K. A. p. 389.

When I foster in my brain Love's bewildering thoughts, am I a man ?
(Rather) a headless[1] chess-man I in the chess-board of Love.

Therefore hath love's imputation been rightly 'gainst me made :
Since with parched lips[2] and watery-eyes,[2] I pale-visag'd[3] am.

Inasmuch as to-day I in (Love's) whirlwind am involv'd :
I trust that I may find in (men's) memories a place.[4]

Should my life and wealth be lost thro' my love my mistress to :
God forbid that I should crave the one or the other leave.[5]

5. Connexion (with the world) and life behind my back I've cast :
Unencumbered and alone along Love's road I speed

Thy skirts tuck up, lest they should by the dust be soil'd :
For like the dust I lie distraught before thy door.

7. They who have not been in love know not its fiery pains :
Therefore do I, IBRAHIM from lovers sympathy expect.

4 Lit : become not smoke. The wild rue is used as a fumigatory against the evil eye by Afgháns. Bellew in his work, "From the Indus to the Tigris" (p. 294), describes how the women of some Persian nomads in the famine of 1872 came out of their tents to his party with platters of burning "spelanai," or Syrian rue, clamouring for money

5 The original text has "rashí" for "ráshe"

1 The epithet "headless" is applied to a piece that has been "taken" at chess.

2 Note the nominative absolute

3 Trumpp says (Grammar § 38, 4, *c.*) that this is a passive compound peculiar to the Pakkhto language

4 Lit : a share of memory ? *e.* fame alike, for instance, Majnún

5 Lit : should be warm to this and cold to that

# ODE XLII.

BY 'ABDUL.

A LOVE ODE.

K A. p. 389.

With all my heart[1] would I be sacrific'd to him who love's pangs hath known :
Be he Majnún[2] or one like Farhád (surnam'd) Kohkan.[3]

From the lips of Passion's victims[4] sighs unceasing rise :
Through incessant weeping, blear'd are they in both[5] their eyes.

Mounted on the Burák[6] of Thought e'er do I (my love) pursue :
Nor the domain nor native land of any covet I.

If in thousands were the scented musk-pods of Khutan :[7]
The perfume of thy locks would put them all to shame.

All forth together go to wander in the meads :
When thou art not by, without thee how the meads can I enjoy ?

Those slaughter'd by thy glances, martyrs all are they :
All who martyrs are, are without shrouds interr'd.[8]

A sight of (maidens) fair is Spring with its varied hues :
Me of this (pleasing) sight have Autumn's blasts depriv'd.

In the street where thou abidest no man do I fear :
Altho' like my rival a thousand foes have I.

Against whom else wilt thou flash thy (curvèd) blade, my love !
Since my neck I 've offerèd to the scimitar of thy charms.

Then shall I, 'ABDUL, be from my sorrows freed,
When my eyes abandon gazing on (maidens) rosy-cheek'd.

1 Lit : a thousand times
2 Vide 'Abd-ur-Rahmán Ode IV, note 5
3 Khush-hál Khán Ode I, note 39.
4 Lit : from the mouth of those in pain
5 Note that the numeral is not inflected, and vide Trumpp's Grammar, § 94, 1, (page 125)
6 The steed on which Muhammad performed his Isrá, or night journey, to Jerusalem. (Sale's Korán, Súra 17, Note)
7 A city of Eastern Turkestán, famous as the native country of the Musk-deer (Vide 'Abd-ur-Rahmán Ode XXXII, note 1)
8 One reason being that their own blood-stained garments are the most appropriate winding-sheets, and another that they are not regarded as dead. In the second Súra of the Korán (Sale's edition, page 18) the following words occur :—
"Say not of those who are slain in the way of God (*i. e.*, martyrs) that they are dead . Yea ! they are living," their souls being, (according to Jalál-ud-dín), in the crops of green birds who inhabit Paradise

# ODE XLIII.

BY 'USMAN.

"TO-DAY."

K. A. p 390

When I (my love!) to-day thy comely form beheld ·
Prudence and sense adieu bade to my brain to-day.

Thy comeliness at all (other) comeliness doth smile ·
As doth thy figure at the cypress of the parterre to-day

A miracle it is, (the union of) thy face and its fair charms :
For did any the Sun and Moon together view (until) to-day ?

From the curl'd circles of thy love-locks it to me appears
That each (is) a Prophet-flower[1] (which) out of season (blooms) to-day [2]

5. · For very shame the Sun of the Heavens concealed his face :
Since from behind her veil hath the Earth's Sun[3] appear'd to-day.

Love offered to me to-day its Cup of Delirious Joy :
Therefore do I Zam-Zam[4] and Kawsar[5] despise to-day.

Would that God would it in his mercy grant to me ·
For union with thee did I Him invoke at dawn to-day.

Bestow on me a single lock of thy tresses, Fairy-born !
That with it I may stitch my heart's wound to-day

9 Because of thee,[5] 'USMAN hath into the desert sped away .[6]
On him hath the maniac's garb been fitted, my love to-day.

1 The Arnebia Echioides, a yellow flower very common in Afghánistán. It has four *black* marks on its petals, which Moslem tradition ascribes to the fact that the Prophet Muhammad, having on one occasion touched it with his four fingers, left their impression on it permanently, hence its name in Persian

2 The force of the simile is that as the prophet-flower has on its face *black* marks so has the poet's mistress *black* patches on her face in the midst of the circle (halka) of each of her love-locks This, I am assured, is a frequent mode of ornamentation amongst Afghán women The Prophet-flower however, only blooms in the spring whilst the Poet's mistress' face bore this patch every day and was thus at times like a Prophet-flower out of season

3 *I e* the face of the Poet's mistress

4 Vide Ode XXXIX, note 8

5 Vide Ode XXXIX, note 5

5 Lit from thy hand

6 Vide Khush-hál Khán Ode VIII, note 10

## ODE XLIV.

BY MAHIN.

"GENTLY ! GENTLY !"*

K. A. p. 391.

To the base man good advice in whispers soft impart:
With him the show of friendship courteously sustain.

Anon arouse thyself his ruin to plot[1] (and plan):
Uproot him root and fibre with mark'd discretion from his seat.

Elsewhere him in feud involve, if thou (prudent) art (and) wise:
Thereon render praise to God, (but) with bated breath.

He was a grievous plague, God hath rescued thee from him alive:
Now at thy leisure him from afar off regard.

5. Penetrate his inmost thoughts,[2] become acquainted with his plans:
Him strictly question[3] from a distance, nor emotion show.

Against him in enmity excite all his kith and kin:[4]
And thus expel him from his dwelling by means most gradual.

If thy foe fall by thy hand, revenge thyself[5] on him:
Approach and fill his mouth deliberately with earth.

8. Leave MAHIN! science and deceit to those who them desire:[6]
But do thou in softest strains thy unrivall'd mistress hymn.

## ODE XLV.

BY FAZIL.

"GENTLY ! GENTLY !"

K. A p. 391.

Gradually did thy love upon me take effect:
Until by degrees it me from house and home expell'd.

Each moment doth the violence of my love for thee increase:
By degrees have I become lunatic, crazy, craz'd.

* The reader will observe that I have translated the words "Wro, wro," (lit "gently, gently)," in this and the succeeding Ode freely and variously, so as to give full force to the ideas contained in each couplet

1 "De wrukawalo" The sign of "pesh" has been omitted in the text, and gives this word the appearance of "war-kawulo"
2 Lit: well into his centre enter
3 "Wu-e-pukkhta." In the text "wi" is written erroneously for "wu"
4 Lit: his home and the ward of his city
5 Lit: cool thy heart
6 Lit. praise

3. Why Mentor ! talk'st thou to me of my name and fame ?
Since all the organs of perception have deserted me in turn.

It is nought save[1] Passion's flame which doth me consume :
Unceasing doth my heart in its embers seethe.

5. With the Blade of Fascination me thou hast slain, my love !
Most gently draw out now thy dagger from my breast.

A hundred incantations and magic charms doth she outvie :
When my lov'd one unto me speaks secrets whisper'd low.

7. No need is there FAZIL ! to lament or to bewail :
Softly, as thy task at eve and dawn, thy lov'd one's name repeat.

## ODE XLVI.

BY FAZIL.

" TAZAH ! TAZAH! "*

A. p. 392.

Although the cypress stands in the meadow ever green :
O my belov'd ![1] thy beauty I than it more constant view.

Thy name is that of Love, thy beauty a fairy's is :
Thy waist is slender and most stately is thy gait.

Thy locks are hyacinths[2] or snakes round trees of sandal-wood :
Or are both[3] these the ever-fragrant musk-pods of Khutan.[4]

Sighs from me escape, my soul hath mounted to my lips :[5]
A sight of thyself bestow to revive[6] this fainting (heart).

5. My rival will counsel thee : " Laugh not with thy love :"
(I fear) lest thou should'st heed my unrelenting foe.[7]

Although the jessamine[8] in the garden blooms :
More enchanting than the lawn twenty times is thy (fair) brow.

1 Lit : it is all

* I have in this and the next Ode freely translated these two words

1 Lit : my moon

2 So Byron writes of Leilá's " hair in Hyacinthine flow " (The Giaour) and adds in a note that " this is as common a thought in the Eastern Poets as it was among the Greeks." The reference is to the graceful curlings of the leaves of the hyacinth plant

3 *I. e.*, thy tresses and the sandal-wood perfume on thy hair

4 Vide Ode XLII, Note 7

5 I *e.*, I am ready to give up the ghost

6 Lit : grant an inspiriting view to &c.

7 Lit : learn the oft-repeated (counselling) of my foe

8 Oriental Poets compare the fair complexion of the mistress to the lily or jessamine

K. A. p. 392.

7. Lo ! from love for thee his heart is bath'd in blood :
O Shírín ! take pity on Kohkan[9] from time to time.

Therefore did Yákúb's[10] eyes receive their sight therefrom :
Because a fragrant smell from Yúsaf's[11] raiment[12] came.[13]

9. Thee music's strains surround a festive throng and comrades choice
(Therefore) recite FAZIL thy very choicest Odes.[14]

## ODE XLVII.

BY YUNAS.

"TAZAH ! TAZAH ! "

K. A p 393.

First from my love I crave a happy meeting ne'er to end :
Next the never dying death-struggles of my foes

On this account the nightingales to the fresh-blown[1] roses sing.
Because the roses will not bloom for aye, nor will the lawn be green.

Cease not thou one instant from the praises of the fair :
Unceasing thy speech embellish with (their oft-sung) praise.

Since my rival's heart rejoices in my grief :
Grant not, at my confusion, my foe's (spirit) to rejoice.

9 Vide Khush-hál Khán Ode I. note 39
10 The Patriarch Jacob
11 Joseph The story in the Korán (Súra XII) is that when Joseph, as Wazír in Egypt, detained first Simeon as a hostage for the production of his brother Benjamin, and next Benjamin on the charge of having stolen his cup, the rest of the sons of Jacob returned and told their father, who wept himself blind. His sons returned to Joseph, who discovered himself to them, and gave them his inner garment (with which the Angel Gabriel is said to have invested him in the well, and which, having originally come from Paradise, had preserved the odour of that place, and was of so great virtue as to cure any distemper in the person who was touched with it), and told them to return and throw it over their father's face, and he should recover his sight. The caravan had not yet reached Jacob when the odour of the garment reached him from the distance of eighty "farsangs," and on its being thrown over his face by his son Judah, he entirely recovered his sight. (Sale's Korán)
12 Lit shirt
13 "Tah," was going
14 Lit words

1 Note the adjective is here contrary to the general rule uninflected in the formative plural. Vide Trumpp's Grammar, § 89, 4. p. 117. For the nightingale and the rose vide 'Abd-ur-Rahmán Ode IV, note 3

5. List to the full[2] clear[3] notes of the nightingale:
From her inmost heart she grieving sighs for the faded rose.

No other thought have I except thy accents (soft to hear):
(Therefore) from thy lips emit words ever[3] pure and sweet.[4]

Do not with coyness grieve the (love-lorn) nightingales:
But by thy winning ways enliven their conclave.

(With watching) my eyes are dim, since thou (afar off) dost stand:
On thee I (longing) gaze: draw near' and my sad heart refresh.[5]

9. The heart of YUNAS bursts because of Exile's grief:
With thy sympathy awhile this grief-stricken wretch refresh.

## ODE XLVIII.

BY KHAN-ZADAH KAMGAR (KHATAK).

DESERTION.

K. A. p. 393.

Save when he hath no choice, no one his mistress quits:
Nor doth (man's) spirit (e'er) with joy his body leave.[1]

(Yet) if from thy curly locks the scent should spread to Chín.[2]
For (very) shame, the musk-deer[3] Khutan would desert.

Could he gaze on thy fair face with his eyes but once:
The Idolater would thenceforth[4] Idolatry forsake.

2 "Kkhah"
3 "Tázah tázah"
4 Lit milk and sugar
5 Lit My eyes have become dim, since thou art standing and I gaze on thee; Make in this direction thy most refreshing advent
Note "khíra" is a Persian adjective, and does not inflect here for the feminine. Vide Trumpp's Grammar § 90 (p 117)

1 This couplet in the original manuscript of Kámgár has "be náchárái maian" for the 'la náchara-í watan" of the Text-Book. The former undoubtedly is a better reading It has also for the second line the following: "Na ba rúh pa khush-hála-í badan piegdi' I have above given the translation of the *original* M S. The lines in the K A run thus
Tho' poor no man will leave his native land
Nor will (man's) soul e er with joy his body quit.
2 China The reader will notice the play on the word in the original
3 Vide Ode XLII, note 7
4 "Nor"

4. Such is the attractive power of the faces of the Fair,
That quicksilver at their suit quits its (native) mine.[5]

5. Within my heart should I peace unalloy'd enjoy:
If on the Fair my eyes from gazing would desist.

How many Yúsaf-like would (my love) from the pit extract:
If to the well of her (dimpled) chin she let down her tresses as a rope.[6]

Could they but view thy rosy lips, the jewellers (I ween)
Would for the sapphire of Yaman[7] abandon further search.

If my love were the grove to visit in her beauty (deck'd):
The rose of the garden would its claim to beauty waive.

9. (Fondly) think not that in Doomsday's confusion (dire),
KAMGAR will from his grasp thy (garment's) skirts let go.[8]

## ODE XLIX.

### BY HASSAIN.

### A REPLY TO THE PRECEDING ODE.

K. A. p. 394.

When, one views thy face one's father-land one quits:
What's father-land? the soul e'en from the body wings its flight.

Be one the Lord of Tomans,[1] still in one's love for thee:
One would choose a beggar's life and one's Tomans (e'en) forsake.

5 Lit. home. The oriental tradition is that mercury cannot be extracted from its native mine by human toil; but if a fair virgin be led to the mouth of the mine, the mercury, attracted by her charms, of itself abandons its secret retreat

6 It is related in the twelfth Súra of the Korán that when Joseph was deserted by his brethren in the pit or well, a man of a Midianitish caravan went to it to draw water, and that Joseph, making use of the cord with which he let down his bucket, was drawn up by it. (Sale's Korán)

7 Arabia Felix

8 The allusion is to the custom of Oriental suppliants, who, when most importunate, grasp the hem of the garments of the person whom they are supplicating

1 Or "Túmán," a Turki word signifying ten thousand. The "Túmán Aghási," or "commander of ten thousand," was the highest dignity in a Turk State. "Toman" (or "Túmán") in Pakkhto (N. W dialect) signifies a score of rupees. This couplet will bear either translation, perhaps the latter better than the former

3. Were the perfume of thy (scented) locks (e'er) to visit Chín:[2]
The Khutanís in their pursuit would Khutan's[3] land desert.

If the nightingales should of thy charms become aware:
To gaze upon thy face would they desert the lawn.

5. Turn thy face awhile the idol-temple towards:
That the Brahman (of Hind) may his idol-worship quit.

Until thy charms do not eclipse[4] it in the grove:
How will the jessamine its claims[5] to beauty waive.

'Tis well that my soul hath become a traveller in thy quest:
The cornelian is more costly when it Yaman[6] leaves.

8. In what consisteth life[7] for the victims[8] of her tyranny, HASSAIN?
(This:) that my mistress[9] should her wonted tyranny forego.[10]

## ODE L.

### BY FAZIL.

### A LOVE ODE.

K. A. p. 394.

The lover 'neath his mistress' tyranny never pines:
As never droop the eyes 'neath the eye-lashes'[1] heavy load.

Such overweening pride[2] hath God bestow'd upon the Fair
That for the poor lover ne'er their bosoms pity feel.

Since roses never pine for the (sweet) strains of nightingales:
What heed, if in an hour a hundred times they're[3] sacrificed?

Behold! the heart of Autumn no pity hath on Spring:
Its brightest tints it mars when it untimely o'er them broods.

5. Mark well! new habits are for the beginner[4] hard:
Habitual wine-bibbers are ne'er affected with wine's fumes.[5]

2 China.
3 Vide preceding Ode, note 3
4 Lit defeat
5 Lit: boastings
6 Arabia Felix
7 Lit: what is life?
8 Lit corpses
9 Lit rosy-bodied one
10 Lit should forsake her tyrannical habits
1 Note "bánra" is a feminine noun with no singular. Vide Trumpp's Grammar § 53
2 Lit: such pride and loftiness
3 *I. e.*, the nightingales to the roses
4 Lit: newly accustomed
5 Lit: they who continually drink wine do not sicken with sickness after drinking ("khumár").

6. Soon will they experience despairing[6] (lovers') fates:
Whosoe'er with lovers' [7] torments do not sympathize.

7. FAZIL! from Heaven crave a head, head-coverings [8] are there many:
He who for the head is anxious, for the turban doth not yearn.[9]

## ODE LI.

BY AHMAD.

ON WORDLY FOLK.

K A. p. 395

Since to leave it is a matter of dire regret and grief:
How can it be wise to fix one's affections on this world?

Those who now[1] together in the same spot converse:
Full soon I apprehend they all will be dispers'd.

They (who) with their lips to virtuous acts lay claim:
Against them do their deeds bear witness of their sin.

Evil they commit, yet they weep not, (nay!) they smile:
Thro' this self-same habit are they hypocrites (confessed).

5. Nor think they nor speak they of the world to come:
(Engross'd) they with the cares and pleasures of this world.

When they no benefit expect, (right) arrogant are they:
In a state of expectation, meek and cringing they.

Outwardly, they all friendship and sympathy confess:
Inwardly, inimical and plotting ill are they.

8. Every matter (should'st) thou, AHMAD! to thy God commit:
The friends of this (cold) world are all on themselves intent.

6 Lit tied
7 Lit the wounded
8 Lit caps
9 The meaning of this couplet is that men should relinquish petty worldly pursuits and strive to attain the highest blessings
1 Lit to-day and to-morrow

# ODE LII.

BY KHUSH-HAL KHAN (KHATAK).

"SO."

A. p. 396.

As I am enamour'd of my love, will none so enamour'd be:
As for her I am afflicted, will none so afflicted be.

When she herself me slays, and thereon o'er me weeps:
How fond a mistress she! her love how fond! thus to slay and thus to weep.

Her face a bed of flowers is,[1] roses hath it of every hue:
In her spring tide revel, no such Elysium[2] is elsewhere.

Upon the tulip gaze, on its scarr'd breast drench'd with gore:
From everlasting[3] hath no martyr donn'd such a gory shroud.

5. Mark well her sable locks, and her two snow-white[4] cheeks:
Such hyacinths[5] or jessamines[6] no terrestrial garden hath.

If for thyself a rose-leaf mantle thou should'st make:
'T would thee prick, so soft a skin as thine is no other's lot.

As I gaze upon my mistress[7] night and day within my home:
In his whole life the sad Majnún so (sad) a sight ne'er view'd.

Be it her rite or custom, still 'tis true love in the Hindú dame;
Who by her dead consort sits: could one else endure such fiery pains?

1 Lit. is altogether throughout a flower-bed
2 "Gulshan," a garden: delightful spot. (Johnson's Persian Dictionary)
3 "La azala"
4 Lit: beautiful, fair
5 Vide Ode XLVI, note 2
6 Vide Ode XLVI, note 8
7 Lit: her

The literal translation is:—

Be it a (religious) precept "(rasam": see Dictionary) or (social) custom ("dod") still 't is constancy in the Hindú woman
Who sits by her lover (on the funeral pyre), how (else) could any one endure such burning?

The allusion is to the practice of "Satí," or the self-immolation of the Hindú widow on the funeral pile of her deceased husband. The Poet's doubt, expressed in the first line of this couplet, as to "Satí" being a religious rite or social custom, is not an idle one. Elphinstone in his History of India shows (page 50, note 8) how this practice is nowhere enjoined in the code of Mannu (the great Hindú law-giver, who flourished *circiter* 850 B. C.), and how its claim to being a religious rite rests on a corruption of the text of the Reg Veda; whilst Professor Tylor (in his Primitive Culture, Vol. I, page 421) considers it as the revival, under congenial circumstances, amongst the Hindús of

9. Tho' some may wring their hands at thy demise,[9] and clap their palms in grief:
This is life, it is not death, may such a death (Khush-hál)! be thine.

10. I joyous found the ease of Iram[10] in thy courts:
With my fate and destiny content since on me they 'ad such home[11] bestow'd.

11. Such sonnets as KHUSH-HAL in the Pakkhto tongue recites
Such sonnets, credit me,[12] in the Persian tongue are not.

## ODE LIII.*

BY KHAN-ZADAH 'ABD-UL-KADIR KHAN (KHATAK).

A LOVE ODE.

E. &, p. 396.

As I am enamour'd of my mistress, will none so enamour'd be:
As for her I am afflicted, will none so afflicted be.

Yesterday with my mistress breast to breast, to-day are foreign lands between:
This is Time's (boasted) justice, thus yesterday and thus to-day.

By a glance my heart she ravishes, by her words she me of staidness robs:
On this world's face (elsewhere) will not such enchantment or magic be.

an ancient Aryan rite, which prevailed formerly amongst ancient Aryan nations settled in Europe, Greek, Scandinavian, German, and Slave. This practice was abolished in the territory of the East India Company in 1830 by Lord William Bentinck. "The mode of concremation," as Elphinstone remarks, "is various .. . In the Dekkan the woman sits on the pyre with her husband's head in her lap," &c. For a full and interesting account of the whole subject the student is referred to Elphinstones' India, page 207 *et sequentes*.

9 Lit: after thee
10 Vide Khush-hál Khán Ode I, Note 23
11 Lit: native land
12 Lit: if thou understandest

* This Ode is a reply to the foregoing. In its last couplet the Poet challenges any other Pathán Poet to compose an Ode equal to it. The challenge is accepted by seven different Poets in the seven succeeding Odes. They all ring the changes on the same subjects, and if one Poet introduces a new subject, it is taken up by the Poet who replies to him. The allusion throughout to the *imberbis juvenis* will be apparent to the student.

4. E'en in the Day of Doom will not Love's lunatics be sane:
My lunacy's not such that I should without a sight (of my love) be sane.

5. The down on my mistress' cheek[1] appear'd: through my heart's mart, was buzz'd:
"The King of Beauty takes his leave."[2] Of her down the purport's this.

The zest of life is this, that thou may'st gaze upon the fair:
If it have not this zest, better's death than such a life.

The mirror of my own knee is for me the world-reflecting cup:[3]
Therefore keep I thus my head resting on contemplation's knee.[4]

An enemy to wealth did JESUS up to Heaven above ascend
Enamour'd of his riches still doth Kárún his course to Tartarus pursue.[5]

9. This Ode which I, 'ABD-UL-KADIR, have in the Pakkhto tongue composed
A liar I! if, save the Khán,[6] any other Pakkhtún could so write.

## ODE LIV.

### BY M'AZULLAH (MAHMAND).

### A REPLY TO THE PRECEDING ODE.

. A. p. 397.

The excessive enchantment of thy eyes before the world hath made me craz'd appear:
So extravagant a frenzy hath Heaven on me bestow'd.[1]

New-born[2] are not the tyrannies of fair beauties on their swains:
From time immemorial hath this been the fix'd custom[3] of the race.

1 Lit · face
2 Lit · packs up (to depart)
3 Namely of Jamshed. Vide Khush-hál-Khán Ode I, note 13
4 The allusion is to the custom of Súfi devotees to sit with their heads resting on their knees and meditate on the Deity
5 Vide Ode XXVI, note 6
6 *I. e.*, Khush-hál-Khán. Vide Ode LII, couplet 10

1 Lit: God hath given into my hand such a wealth of frenzy
2 Lit · of recent time
3 "Tárun"

3. When of (my mistress') lips it thought, the rose-bud became endrench'd with gore:
Thro' envy of her comely form, the cypress became like the weeping-willow (bent).

If thou her face regard, a perfum'd camphor-taper 'tis:
Gaze stedfast at her curly locks, such is the outline of the (curling) smoke.

5. The extent of this world, if thou reflect, is not than two paces more:
As thou cam'st (into it) to ask a question, so (with reply receiv'd) wilt thou depart.

As the reward of his virtuous deeds did JESUS to Heaven ascend:
In like manner for his sins Kárún will for aye his downward course pursue.

(The Prince) yesterday seated on the throne, to-day lies naked on his bier:
Fate's revolutions view; thus to-day! thus yesterday!.

If thou fate's medicine-chest examine, in it no such electuary is:
As for man's grief-stricken heart, should an exhilarating Mufarrih[4] be.

It is the importunity of my sighs[5] which to thy Beauty's skirts have clung:
Such to me appears the purport of the down upon thy cheek.

10. Those who by Union are elated, of Exile take no heed:
Them will destiny midst tears disse'er, such is e'er its (cruel) wont.

Within thy boudoir to me thou secrets breath'st, next outside coy airs assum'st:
How can such bearing be just or right?[6] in public thus, in private thus.

In Exile speeds my life as 'twere on the gallows-tree:
No wise can it be life esteem'd, the life that passeth thus

Full well I perceive since thou 'st put forth the down upon thy cheek,
My death-warrant thou hast brought. This of the down the import is[7]

4 A species of exhilarating medicine in which pounded rubies are an ingredient
5 Lit: it is my justice-seeking sigh; note "laman" is feminine. Vide Trumpp's Grammar, § 51 (*a*), p 70; also Vide Ode XLVIII, note 7
6 Lit: what justice and equity is this of thine?
7 The reader will note the pun on the word "khat" in the second line of the original couplet. It might read —
"The letter which thou hast written on thy cheek, of that letter is this the meaning, *viz.*, that it is the warrant for my death"

14. 'Abd-ul-Kádir! unto thee M'AZULLA hath in Pakkhto answer made:
Now like to thee[8] a second Pakkhtún hath in this age been born

## ODE LV.

BY MUHAMMADI.

A REPLY TO ODE LIII.

K. A. p. 398.

Is this a lurid flame or aught else? or is thus Exile's consuming heat?
Like the maize-ear which I roasted my heart now in blisters is.

The Syrian-rue burnt with a lurid flame till with a crack 'midst its own fumes it burst:
Thus too is life apart from one's belov'd. What zest hath such a life as this.[1] ?

Not alone is the tulip drown'd in its goblet of crimson gore:
Thus all slain by grief for thee, soak'd in blood depart and buried are.

With the bow of her arch'd eyebrows, and her eye-lashes' barbèd shafts:
My mistress pierced[2] my heart, when thus on her knee she knelt (to shoot).[3]

5. At the (bare) mention of thy rosy lips Intelligence me forsook:
Such inebriation hath not wine, nor is an electuary's exhilaration thus.

Be one the ruler of the seven climes,[4] him a beggar Fate's revolution makes:
Like me will there be none with head[5] so (continuous) on the knee of grief.

8 "Di" is a misprint in the original for "da"

1 Vide Ode XL, note 4. The force of the simile is that as Syrian rue when burnt as a charm against the evil eye, moulders till it burns itself out: so does the lover away from his mistress pine and die. The seeds of this plant when put on the fire burn with a particularly lurid flame, burst with a report loud in proportion to their size, and emit a very thick smoke.

2 Lit: made a sieve of. perforated

3 Lit: presented her knee to me advanced her knee

4 The world, according to the Orientals, is divided into seven climates, each of which is supposed to be more immediately dependent on one of the planets; thus the first climate, Hindustán, is assigned to Saturn; the second, China and Cathay, to Jupiter; the third, Turkestán, to Mars; the fourth, 'Irak and Khurásán, to the Sun; the fifth, Trans-Oxania, to Venus; the sixth, Rúm, to Mercury; and the seventh, the Hyperborean Regions, to the Moon (Johnson)

5 Note the Nominative Absolute. Vide Trumpp's Grammar, § 181, 3 (c)

7. Tho' amongst men there 's the so piteous[6] tale of Leilá and Majnún:
Nor did her beauty equal thine, nor did his love outrival mine.

On my love's cheek the down 'th appear'd: "Beauty hath its baggage pack'd and left."
Why should I ask a clerk it to decipher[7]? Of the down[8] the purport's (plainly) this.

Because the tree of my grief for thee bloom'd so vigorous in my breast:
By the flame of my sighs 'twas not consum'd, but continueth fresh as heretofore.

10. Poor chance is there[9] that a Pakkhtún like MUHAMMADI will[10] again be born:
Behold away from thee he died, still ardent thee to view.

## ODE LVI.

BY KHAN-ZADAH SADAR-I-KHUSH-HAL (KHATAK)

A REPLY TO ODE LIII.

E. A. p. 399.

As my heart was consum'd by grief for thee, so (grievous) my Exile (was):
May no other heart be so in Separation's flame consum'd.

As the down on the face of the fair so are of Destiny the signs:
"All Perfection's fleeting." Of the down the lesson's this.

On the world's face such madd'ning power or such magic charms,
As thy bright orbs possess,[1] hath no one else e'er view'd.

Like me who was consum'd by grief for my love, yet reviv'd anon:
Thus from the lamp ne'er hath the moth return to life enjoy'd.

6 Lit: such a
7 Note this idiom; it is a very common one
8 The reader will again remark the play on the word "khat"
9 "Lá boya," idiomatic expression implying great improbability
10 "Shuh" misprint in the Pakkhto text for "shi"

1 "Zdah," lit have learnt, acquired. The first line of this couplet in the original has "di," a misprint for "da"

5. What age of the world was [2] that when first my lot [3] was cast.
To pine for thee, my love? Who else will such good-luck enjoy?[4]

Yesterday went[5] he riding in a howdah, to-day on the funeral bier he goes:
Thus is the world, and thus its wont, thus to-day thus yesterday.

He who thee beholds, yet would gaze upon the rose, (is as he) who views the water yet ablution performs in sand:[6]
By all sects [7] he a trangressor's held, who ablutions thus performs;

Like the tears [8] which in my Exile my breast from my eyes emits:
When will the Jaihún [9] or the Saihún [10] with such (surging) billows roll?

9. A reply to thee 'Abdul-Kádir, above[11] hath SADAR-I-KHUSH-HAL gi'en:
Such odes as I compose save the Khán will no Pakkhtún else indite.

## ODE LVII.

### BY KHAN-ZADAH ASHRAF KHAN (KHATAK.)

### A REPLY TO ODE LIII.

K. A. p. 399.

From the young down on my mistress' (cheek) the purport have I glean'd:[1]
"If Union's happy moments[2] speed, thus too will (those of) Exile pass."

2 "Wí" in the Pakhto is a misprint for "wuh."
3 Lit: my eternal (lot) or
4 "Ráwrí"
5 "Tah," was going
6 Where water cannot be had, the ablutions before prayer (Arabic "Wazlú;" Persian Abdast; Pakkhto Aodas) may be performed by Moslems with fine sand or dust This is called in Arabic "Tayammum" and in Pakkhto "Taibún." The duty is in such case performed by their clapping their open hands on the sand, and passing them over the parts of the body, hands, feet, &c., in the same manner as if they were dipped in water (Sale's Korán)
7 Of Islám. Vide Khush-hál Khan Ode XVI. couplet 3
8 Lit · waves
9 The river Oxus
10 The river Jaxartes
11 Lit: in this manner
1 Lit: has been manifest
2 Lit; good future

2. Love, the guide of lovers, them towards their sweet-hearts leads:
So able a guide upon this route will no one be as love.

If there be life (at all) 'tis that which speeds in thinking of one's love:
Life which without a thought of one's mistress speeds, such a life do I not crave.

Every flight[3] of the barbed arrows of her bright eyes[4] strikes deep:
My love hath her knee so planted that ne'er can she miss her aim.

5. Without the needle of her eye-lashes, the thread of her love-locks twain:[5]
My heart cannot with ease be stitched, so rent is it within.

Of life have I no hope that I a few moments more shall live:
If Destiny e'er revolve as it revolves to-day.

One it hath made sovereign of the world, another a friar with bowl in hand:[6]
Each one's Destiny is distinct, Músa's,[7] thus, and thus Kárún':

As the hawk the turtle-dove in its talons takes, thy eyes
Have thus from my body ta'en my heart, its intelligence, its peace.

9. Since thou, 'Ab-dul-Kádir!' said'st, "What Pakhtún, save Khush-hál,
Can like me rhyme?" Saith ASHRAF: "Such an one hath Heav'n (now) produc'd."

3 "Guzár" Lit: stroke
4 "Royo," genitive plural of ro-e (a noun adjective like lo-e great) signifying sharp. This word is obsolete, except in books, and occurs in no Dictionary
5 "Da zulfain." We have here an example of the original Arabic genitive Dual "zulfaini," employed first as a Persian Nominative by (vide Forbes' Persian Grammar, § 85, p. 103) dropping the final "i" (zulfain,) from which the Pakkhto forms a genitive Dual by adding the usual plural termination "o". Examples of this formation do not, however, often occur
6 Nominative absolute. Vide Ode LV, note 5. "Kachkol" is a vessel formed of half a cocoanut, the *vade mecum* of the Darwesh, in which he plunges all the food he has collected by begging, whether dry or fluid, sweet or sour. Such a dish of *tutti frutti* would but ill suit our gastronomers, and yet how delicious it tasted to me after a long day's march" (Vambery's Darweshes and Hájis)

7 Moses
8 Korah: Vide Khush-hál Khán Ode I, note 24

# ODE LVIII.

BY 'USMAN.

A REPLY TO ODE LIII.

K A p. 400.

Without the society of my mistress so pass I my life:
That no one in the world can be so griev'd and sad as I.

From the first as soon as I was born was I in utmost grief involv'd:[1]
Then what to any can I say (save this)? Thus was I yesterday and thus to-day.

Me she hath with her eye-lashes, shaft, and arch'd eyebrows' bow transfix'd:
Mark just judges ye! so (well) hath my mistress bent her knee.[3]

Look not at my body nor my raiment, I've a heart with fiery heat aflame.[4]
Separation from the fair, my friend! hath thus reduced me to the fashion of a lamp.

5. Because of thy excessive tyranny hath my back been cleft in twain:
Like me no other will there be with head thus dangling 'tween his knees.

Through excessive grief for my beloved, o'er hill and plain roam I:
May no one else as restless be or as disturb'd as I!

No competitor dost thou O Khatak![5] view! therefore dost thou proudly boast:
"No Pakkhtún can e'er compose a second ode on such a theme as this."

8. Since my pen 'th been (dipp'd) in ink, and hath coursed the parchment o'er,
Let 'USMAN applauded be; since such a Pakkhtún as he 'th been born.

1 A very idiomatic line. Note first the use of the Indicative Present; next the idiom "wárah sar pa wáwalá kedal." and vide Khush-hál Khán Ode VIII, note 10

2 Lit: fascinated me. Adá (Persian) blandishment, not to be confounded here with the Arabic word of the same form

3 *I. e.*, to shoot

4 Lit full of fire

5 'Abd-ul-Kádir is here referred to. See Ode LIII, couplet 9

# ODE LIX.

BY GHAFUR.

A REPLY TO ODE LIII.

K. A. p. 401.

As comely as my mistress' form, will none so comely be :
Should I with her the universe compare, a hundred thousand time's more comely she.

Not I alone[1] : (all) who are in love, them do their lov'd ones slight :
With this the whole world is acquaint : thus was Leilá, thus Majnún.

On the page of her fair face thus do the lines of blood set forth :[2]
"The King massacres the world." Of the down the purport's this.

Prudence sets great stock by name and fame, Love casteth both aside :
At this e'en the (love-stricken) moth's amaz'd, that thus should Prudence and thus craz'd Love (dictate).

Says my Mentor : "Be resign'd, from thy heart grief expel : "
May God make him like to me, that on him (Love) may unceasing night raids make.

Outwardly I blooming seem, within drench'd (am I) with my heart's blood :
Grief for my love 'th made me a hinná[3] leaf, 'tis thus within and thus without.

"Draw nigh and see, my lov'd one ! no perfection 's without a flaw :"
From my mistress 'down and patches is this lesson to me convey'd.

Lo (good) Khatak ![4] thou most thoughtlessly did'st assert :
"Answer to me can no Pakkhtún in metre meet return."[5]

9. If 'Abd-ul-Kádir impartial glance at these lines of (me) GHAFUR :
I ween he'll grateful be, so euphonious is every word.

1 Lit : what ! I only ?
2 The reader will notice the play on the word "khat" throughout this couplet. The word "khat" in the first line refers to the lines on the human face. Vide Ode XXXVIII, couplet 5
3 'Abd-ur-Rahmán Ode XVII, note 7
4 Vide Ode LVIII, note 5
5 Lit : no other Pakkhtún will make this reply agreeably to the rules of Prosody (kánún)

# ODE LX.

BY 'ABDUL.

A REPLY TO ODE LIII.

A. p. 401.

As I through grief for thee live on with heart thus drench'd with gore:
Nor will betel-nut[1] nor hinná-leaf[2] be thus imbued with blood within.

"The warrior of thy charms is arm'd, the down is thy coat of mail:
Thy lover's home 'twill ravage." Such is the purport of this down.

From time immemorial[3] craz'd, (aye!) a bye-word among folk·
Such was the Majnún's fate: when shall another with him vie?

When I became enamour'd of my love, like the Gul-i-R'aná[4] I became:
To the view appear I pale, within be-drench'd with blood am I

5. The down on the face of the fair in battle-array encamp'd:
Surely 'twill the mart of beauty loot, since such a night-march it hath made.

Is Love an elephant or lion, (since) it all (men) overcomes?
In its grasp it seizeth saint and friar, and thus[5] on them plants its knee.

Mark, my brother! how Love and Prudence together conflict wage
Prudence counsels[6] modesty and shame, but Love in (unreflecting) frenzy joys.

How the beloved's lips enchant, when with one she converse holds:
She one of heart and soul[7] bereaves when on one she works her magic charms.

9. Right-worthy reply to thee, 'Abd-ul-Kádir! Sadr (ere-while) made:[8]
Thee hath 'ABDUL also answer'd since hath been born a Pakkhtún of his mould.

1 The fruit of an Indian palm of most elegant figure. It is chewed with the Betel leaf and a little shell-lime, and gives the saliva a *red* color which it imparts to the lips and gums. (Balfour's Cyclopœdia)
2 Vide preceding Ode, note 3
3 Vide 'Abd-ur-Rahmán Ode IV, note 5
4 A rose whose petals are yellow outside and crimson inside
5 *I. e.*, like the lion and elephant
6 Lit · desires
7 Lit · religion
8 In Ode LVI
9 Lit. thus

# ADDITIONS, CORRECTIONS, SUBSTITUTED READINGS, &c.

## 1.—GANJ-I-PAKKHTO.

| | | | |
|---|---|---|---|
| Page | 12 | Note 5 | This note is an erroneous one, and should be erased. I now observe that the Pakkhto employs the Indicative Pluperfect 'khwarale we.' |
| „ | 17 | Line 3 | Read 'bird-snare' for 'bird-trap;' and 'snare' for 'trap' throughout the Tale. Afgháns do not trap birds, but snare them. |
| „ | „ | „ 23 | 'Twenty times over', the *usual* idiom for the English expression, 'By all means.' See Tale XXX, Note 10. |
| „ | 30 | „ 34, 35 | The English equivalent of the Pakkhto idiom 'harám sha' is apparently the expression 'so help me God!' (the Arabic 'harám ullah'). The text and Note 14 should be corrected accordingly. |
| „ | 43 | „ 11—19 | The *modus operandi* is to attach the prey to one end of a rope, and place on the same rope a loose ring to which the hawk is fastened by his leg, so that he cannot fly away. He thus proceeds along the rope after the quarry. |
| „ | 50 | „ 27 | Read 'I will of course listen to thy story' for 'very true,' &c. |
| „ | 51 | Note 69 | This note is incorrect. 'Nora' is feminine, to agree with the hare ('soya') who is speaking. |
| „ | 52 | „ 74 | Dr Trumpp is in error here. 'Gheg' is a feminine noun with only *one* plural 'ghege.' Correct note accordingly. |
| „ | 54 | Line 23 | For 'lungi' read 'scarf' It is equivalent to the Scotch plaid Make similar correction in page (99) line 17. |
| „ | „ | „ 27 | Read 'slippers' for 'shoes' and (line 28) 'shoes' for 'slippers.' Correct note 27 also accordingly, viz. juta-í,' women's slippers, and 'kokkhe,' women's shoes. |
| „ | „ | Note 31 | It would be more correct to say that a 'dupatta' is a light head dress of cloth worn by women inside the house for ornament and the 'parúnai', a large shawl, which envelopes the body, face, and head, and is worn when they go out of doors to veil them from the public gaze. |
| „ | 73 | „ 2 | Erase note. This note was written in Hazárá, where I had not an opportunity of ascertaining the exact meaning of the word 'sarbára-í' which is not to be found in either Bellew's or Raverty's Dictionaries), but I have been able to do so, since this Translation has been in the Press, in Yusafzai. The three words which occur in the Pakkhto text are shátír, sarbára-í, and laharai. 'Shátír' is a beam; 'laharai' is a rafter consisting of a round pole as opposed to 'baiga,' one with square edges (these rafters rest on the beams), and 'sarbára-í' is what is laid upon the rafters This, in the houses of the poor, consists of branches or cane reeds, on the top of which is placed the earth forming the outside roof, whilst in the houses of the rich (as in the text here) it consists of planks of wood carefully planed. The proper Pakkhto word for the cap of a pillar is 'sara-í.' |
| „ | „ | Line 8 | For 'large hoes' read 'large spades.' The 'chárí' is a large spade, with two rings attached to either side of the blade, to which ropes are attached. One man pulls the ropes, and another holding the spade turns over the mud-plaster with it. |
| „ | „ | „ 20 | Erase the words 'for him they' The sentence is clumsy in the original. Suffice it here to say that the dative 'wa-la' is in this place used idiomatically, as is not unfrequently the case, as a genitive, meaning 'her,' and not 'to her.' |
| „ | 78 | „ 2 | The 'kamand' (or thief's-ladder) is used by burglars to scale walls in large cities. It is made of rope side-pieces and rounds with a hook at the end of each side-piece which, on the ladder being thrown over a wall, grips it on the other side. When it is thus secured, the thieves ascend by it. |

## 1.—GANJ-I-PAKKHTO,—*Concluded.*

| | | | |
|---|---|---|---|
| Page 81 | Line 27 | Read 'one' for '(alms),' and correct note 12, line 2, thus—'Second: to the feast given in the deceased's home on the evening of the same day' |
| „ 84 | Note 10 | The student should notice the *duplicate* animate plural termination ('án-án') here. It is the common colloquial form. |
| „ 88 | Line 7 | Read here (and throughout the Tale) 'hill-goat' for 'stag.' Bellew, my former authority, gives 'stag: elk' against the word 'gáwaz,' but he is incorrect I now find. |
| „ 96 | „ 31 | Read 'dust-stain'd' for 'hideous,' and as regards note 29 (erroneously numbered 22), it is sufficient here to say that though sperah' (not 'superah' or 'shperah,' as in the text) does mean hideous, &c.; it in this place refers to a camel's knees being dust-stained, owing to its resting on them when it sits down to be loaded, &c |
| „ 100 | „ 10 | The student should carefully note this optative construction, as it is frequently used colloquially. See Trumpp's Grammar § 215 (page 352). |

## 2.—SULTÁN MAHMÚD GHAZNAVÍ.

| | | |
|---|---|---|
| Page 106 | Line 13 | Sultán Mahmúd, as Governor of Khurásán, was a feudatory of Bukhara |
| „ 107 | „ 11 | Murghán, formerly a town on the upper course of the River Murghán, east of Mashad, but now a valley haunted by Sárik and Salor (Turkmán) robbers (Vambery's Central Asia). |
| „ „ | „ 17 | Merú, formerly a flourishing city of ancient Khurásán, situated on, and its lands irrigated by, the Lower Murghán. Amir M'asúm, Mángit, the founder of the present Uzbak dynasty of Bukhára, in 1784, took this city with a view to raid more effectually on the modern Persian Province of Khurásán, carried off its whole population into slavery (their descendants in Bukhára are still known as Merú-í), broke down the dam of the ancient irrigation works, north-east of Merú, and reduced it to its present miserable condition of a Turkmán settlement, with a few melon and vegetable gardens. (Vambery's Bukhára). |
| „ „ | „ 32 | Khurásan, in Sultán Mahmud's time, was a far more extensive tract of country than the modern Persian Province of the same name It comprised all the country between the modern Shah-rúd (south-east of Astrábád) east to Balkh, on the north; from Balkh south-west to Sistán on the east; from Sístán west to the confines of Irák 'Ajami, on the south, and had the Province of Irák 'Ajami on its western frontier. (Vambery's Bukhára). |
| „ 109 | „ 29 | (Addition to note 51). Hussan and Hussein were sons of 'Ali, the son-in-law of Muhammad. The former was poisoned, A.D. 669, by, it is said, his own wife at the instigation of Yazíd, son of Moawyah, the first Khalifa (A D. 661—680) of the Ommiades. The latter refused, A D. 680, to recognize Yazíd as successor to his father in the Khalífat, and organized a revolt in Kúfa, in which he himself fell bravely fighting, covered with wounds and overpowered by superior numbers The first ten days of Muharram are, amongst the Shías, days of 'mátam' or lamentation in commemoration of the above martyrs. The tenth day, or 'Ashúra, is held sacred by Sunís as that of the creation of Adam and Eve, Heaven and Hell, Life and Death, the Pen and Tablet of Destiny. (Irving, Gibbon, Hughes) |
| „ 110 | „ 1 | The scene of this battle was in the plain between Naoshera and the Indus. (James). |
| „ „ | „ 3 | The name Gházi implies 'Champion of the Faith,' and is somewhat akin to the English royal title of 'Defender of the Faith.' |

## 2.—SULTAN MAHMUD GHAZNAVI,—*Continued*

| | | |
|---|---|---|
| Page 110 | Note 57 | Read (line 2) 'used' for 'intransitively.' 'Sedzal' is always used transitively, but 'swal' is used either transitively or intransitively. |
| ,, 117 | Line 27 | A 'jágír' is land held in the East on condition of Military service, and is a quasi-feudal tenure. |
| ,, 121 | ,, 24 | The Tabakát-i-Násiri, is a History of India up to the death (A D. 1266) of Násir-ud-dín Mahmúd, the 8th slave king of Delhi. The author was one Minháj-ud-din. (Elphinstone). |
| ,, 122 | ,, 16 | Jagsúm This is a Persian corruption of the Sanskrit name of the god, Chakra-Swámi, or 'The Lord of the Discus,' one of the well known names of Vishnu. (Cunningham, volume II, page 219). |
| ,, 127 | ,, 19 | (Addition to note 187) There was formerly a temple on this hill dedicated to Bálnát, or the Sun, it is now devoted to the worship of Gorakh-náth, a form of Siva. It derives its modern name from the attendant '*jogís*' or devotees. (Cunningham, volume II, p 177). |
| ,, ,, | Note 184 | Erase the clause commencing 'The first word' &c, and substitute 'the initial letters of this verse are A. L. M., of which the exact meaning is uncertain' |
| ,, 136 | ,, 261 | Dr Trumpp is in error here. 'Lakkhkar' is a substantive, masculine in the singular and feminine in the plural Another such noun is 'kandai,' a house, plural 'kandare,' ruins Compare Shahzádah Bahrám, couplet 679½, and correct note 261 to that couplet. |
| ,, 137 | Line 28 | Kanát and Nárdin, the modern Bairát and Narámpur The former is situated 41 miles north of Jaipúr (Jyepur) in Rájpútána, and the latter 10 miles north-east of Bairát The district is as fertile now as in Ferishtá's time (Cunningham, volume II p 247. |
| ,, 138 | ,, 6 | Cunningham thinks (Archæological Survey, volume II, page 247) that this ancient stone is very probably one on which an edict of the Buddhist King, Asoka (who flourished circiter B C. 250), is inscribed, which was discovered on a hill near Bairát, and is now in the museum of the Asiatic Society in Calcutta. Native tradition has it that Bairát was deserted for several centuries after its destruction by Mahmúd. |
| ,, 142 | ,, 23, 24 | Read 'and held in his hand (as a talisman)' for 'and caught hold of,' &c Reference is here made to the talisman mentioned in page 161. |

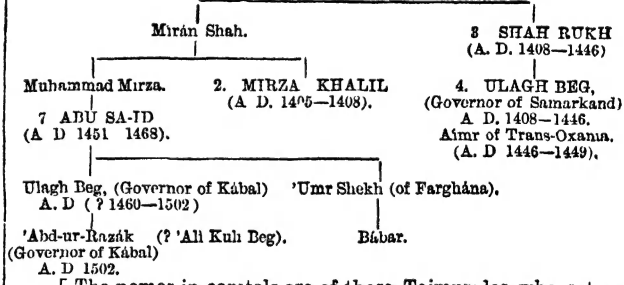
## 3.—TARIKH-I-MURASS'A.

| | | |
|---|---|---|
| Page 171 | Note 34 | The following modification is necessary. The 'Usmán-zai and Rajar-zai have also settlements beyond the border. |
| ,, 172 | Line 4 | Kárún-Tangi. The original manuscript has Kárwán-tangi. 'The Defile of the Caravan.' |
| ,, 172 | ,, 7 | The Gumal is a river which rises in the country of the Jadráns, in the Sulimán Mountains, and flows thence in an eastern direction towards the Tánk Sub-division of the Dera Ismail Khan District. |

| | | |
|---|---|---|
| Page 172 to „ 173 | Line 24 „ 26 | Shah Rukh was governor of Khurásán (capital Hirát), an appanage of Trans-Oxania (capital Samarkand), of which his nephew, Mirzá Khalíl (the son of his elder brother Mírán Shah, who had died in the life-time of his father Taimúr Lang, the first of the Taimuride dynasty), was ruler. Mirzá Khalíl ascended the throne, A D. 1405, and was imprisoned, A. D. 1408, by his nobles in the fort of Binaket, afterwards known as Shah Rukhiá, on the river Jaxartes. Shah Rukh released him from captivity, without, however, re-seating him on the throne of Trans-Oxania, which he himself ascended, appointing his own son, Mirzá Ulagh Beg, his deputy in Samarkand, and taking the deposed monarch, Mirzá Khalíl, with him to Hirát, where he died the following year A. D. 1409. (Vambery's Bukhára).<br>In the text of the Kalíd-i-Afghání (page 212, line 12) Shah Rukh is said to have given the government of Samarkand *to his grandson, the son* of Ulagh Beg, and further on (line 14) the author is made to surmise that perhaps the name of this son was Mirzá 'Ali Kuli Beg, who is afterwards (page 213, line 7) shown to be the governor of Kábal.<br>The real facts are that Mirzá Ulagh Beg, *Governor of Kábal*, and Mirzá Ulagh Beg, *Governor of Samarkand*, were two distinct persons. (I had previously called attention to this—*vide* Chapter II, Note I), as the following pedigree of the Taimurides, compiled from Vambery's History of Bukhára and Elphinstone's History of India, will establish — |

1. TAIMUR LANG.

(A.D. 1369—1405).




[ The names in capitals are of those Taimurides who sat on the throne of Trans-Oxania with the dates of their reigns, whilst the numbers preceding them denote their place in the dynasty ]

I have discovered, whilst correcting the proofs of this Chapter, that the original manuscript of the Tárikh-i-Murass'a, which I had an opportunity of examining, differs in this place, in many material points, from the text of the Kalíd i-Afghání, the differences being such as to clear up all the difficulties which the latter, as it now stands, presents to a critical examiner.

The manuscript differs, first, in this respect, that the whole of the passage, K. A p. 212, line 3—14, commencing: 'Pa san ata saw-a,' and ending 'tasaraf kkhe kara-i wuh' (corresponding with the portions in my translation, commencing page 172 with the words 'in the year 811 H,' and ending, page 173, with the words 'fled from Samarkand') *does not occur in the original manuscript at all*, though it does in Raverty's Gulshan-i-Roh, and must therefore be a later interpolation in the manuscript, from which it and the Kalíd-i-Afghání were compiled. It is in this paragraph that the confusion between the two Ulagh Begs is made by the ignorant scribe who first interpolated it.